CYCLES OF TIME AND SEASONS

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CYCLES of TIME and SEASONS

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CYCLES *of* TIME AND SEASONS

Based on THE REPRODUCED ANCIENT HEBREW CALENDAR

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Nervo-Muscular Mechanism of the Eyes and Routine in Eye Work
Time-and-Place Harmony of the Gospels

SUNDAY SCHOOL BOARD
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PREFACE

Much that appears in the pages of this book would have been impossible to any writer prior to 1914 and 1917 A.D., respectively. It was in 1914 A.D. that the Ancient Hebrew Calendar was reproduced, after having been forgotten for eighteen hundred and forty-four years. The cause leading to this reproduction is recited in the early part of Chapter One.

The author, for several years preceding 1913 A.D., had given much study to the Jewish Passover, and other Biblical feasts, not doubting that the modern Jew knew perfectly how to locate the anniversaries of these events. Because of this study the author was in that state of mind which led him to observe, for the first time, that, in 1913 A.D., the Christian Easter had antedated the Jewish Passover by thirty days. This observation forced the conclusion that, either the modern Jew does not know how to calculate his Passover dates, or that the Christian does not possess the correct principles for determining his Easter dates. It was the discovery of the key to the Passover study in 1914, A.D., that revealed the fact that both the Jew and the Christian were wrong. That key was the correct number—**35**—of days composing the 13th month of every third year of Ancient Hebrew time. Using this key the Ancient Hebrew Calendar was easily reproduced, as shown in Calendars I to VIII, Chapter One, bringing into the clear light the Hebrew Short Passover cycle of seven years. This cycle is also shown in the right half of Chart I.

The Long Passover Cycle was found at the end of the construction of four short cycles, when it appeared that the 28 Hebrew years contained exactly 10,227 days, precisely the same number of days composing the concurrent 28 years of Julian time. If the work had stopped here Chapter Two could never have been written.

It appeared that Hebrew time must be translated into Julian and Gregorian time so that Easter Sunday might be correctly related to the Hebrew Passover. That was not accomplished until 1917, A.D. In that year the Jewish Passover, Nisan 14, occurred on Saturday, April 7, and the Christian Easter was Sunday, April 8. The April moon was full on Saturday, April 7. The moon-determined Passover, the moon-determined Easter and the full moon of April were in harmony. This was the fourth year of a short Passover cycle, and the week-day of its Ancient Hebrew Passover was known to be Saturday, and its reasonable date in Gregorian time appeared to be April 7. If not April 7, the date had to be either March 29, March 21, or April 16, each of these dates being in the fourth year of its own short Passover cycle. The respective years of the other Saturday-Passover dates would be 1924, 1931 and 1938 A.D. In no other years of the current long Passover cycle (1914-1941) could the week-day of the key-Passover be on Saturday, hence the proof is clear that Saturday, the key Passover week-day, had for its correct Gregorian date, in 1917, April 7. If this had been an error the Perpetual Seasonal Calendar could not have been constructed.

Accepting April 7 as the Gregorian date of the Ancient Hebrew Passover, for 1917, it became an easy matter to translate all Ancient Hebrew dates into concurrent Gregorian dates. The result is shown in the twenty-eight year perpetual calendar, in Chapter Two, from pages 62 to 116. This Calendar is called the Perpetual Seasonal Calendar for the clear reason that it is a correct translation of the Ancient Hebrew Calendar, which, beyond all questioning, was itself a Seasonal Calendar. Each of these twenty-eight calendars was constructed by placing the correct Gregorian date of Nisan 14, of the Ancient Hebrew Calendar, in the correct week-day column, going upward to find the location of January 1; then returning to the Passover date in Gregorian time, the respective calendars were completed by going downward to find the location of December 31.

Having found that 1917 A.D. was the 4th year of its long cycle of 28 years, it was easy, in counting backward, to find that the 1st year was 1914 A.D., and that its Passover week-day was Monday, and that its Gregorian date was April 6. Each year of the 28, was located in its correct place by the remainder, in the following formula: 1447 (B.C.) $+$ 1914 (A.D.) $=$ 3361; 3361 $\div$ 28 $=$ 120 1/28. And again 1447 (B.C.) $+$ 1941 (A.D.) $=$ 3388; 3388 $\div$ 28 $=$ 121. In the first formula the 1 remainder shows that 1914 A.D. was the first year of the 121st long seasonal cycle; the second formula shows that 1941 A.D. will complete the 121st long cycle—that it will be the 28th year of its cycle. In like manner all the years of the current long cycle were located in their correct places; and every one of these 28 calendars was constructed by beginning with the Gregorian date and week-day of the respective ancient Hebrew Passover.

The Gregorian Key-Passover dates in the Perpetual Seasonal Calendar are just two weeks earlier than the real Passover dates in Julian time. Julian April 7 was April 21 in Gregorian terms; but both of these dates stand in the Saturday column, in 1917 A.D. (See page 68.)

This book should appeal to the farmer, in that it shows him the safe-planting time of spring and the safe-gathering time of autumn for any year of time. In Chart XXII, page 186, the planting and gathering times for one hundred and forty years are tabulated. Since the play-period of both spring and autumn is thirty-five days in every twenty-eight year cycle—that is, from March 28 to May 1—it must appear as most important that the place of every one of these years, in this play-period should be known by the farmer, so as to insure the greatest safety in both his planting and gathering.

There are only three possible guides as to the spring planting. 1. Vernal Equinox. 2. The Gregorian Passover date. 3. The Julian Passover date as expressed in Gregorian terms.

Chart XIV, page 149, shows that, from 1892 A.D. to 1921 A.D. the killing frost post-dated the Vernal Equinox twenty-eight times, from one to thirty-four days. Hence the Vernal Equinox is a dangerous guide to spring planting.

Chart XIII, page 145, shows that from 1892 to 1921 A.D., the killing frost post-dated the Gregorian Passover date nineteen times, from one to twenty-seven days. While a more reliable guide than the Vernal Equinox, the Gregorian Passover date cannot be a safe guide to spring planting.

Chart XII, page 144, shows that, from 1892 to 1921 A.D., the killing frost, in Nashville's latitude, post-dated the Julian Passover date, expressed in Gregorian terms, only four times. Two of the four post-dates were respectively one and three days (1 in 1905 and 3 in 1909). These two killing frosts would have worked no damage to the farmer. The post-datings of the other two killing frosts were, respectively, thirteen and twelve days (13 for 1893 and 12 for 1916). These two would have made replanting necessary. There were, in that same period of thirty years, six heavy frosts post-dating the Julian planting time, which would have called for the replanting of tender vegetation, in the latitude of Nashville.

In the latitude of Savannah, Ga., and Montgomery, Ala., both in the same latitude with Jerusalem, there were neither killing nor heavy frosts post-dating the Julian planting time. See Chart XV, page 152.

Of the three guides, and there is no other, the Julian Passover is, by far, the one to be chosen.

The lawyer will find that the Perpetual Seasonal Calendar will enable him to find the week-day of any dated event given him by his client; and it will also give him the correct date of any fixed week-day that may be named by his client. The rules for determining these things are clearly set forth in Chapter Two.

The student of profane history can find the week-day of any dated event, and can find also the date of any event occurring on a fixed week-day, of any year of time. Time and place are the two eyes of history. To accomplish most, the student of history must use these two eyes.

The facts of record in this book enabled the author to prepare *Time-and-Place Harmony of the Gospels,* in which he has given the year, the month, the day of the month and the week-day of nearly all the events in the Life of Jesus. This Harmony could not have been prepared by any student of the Gospels prior to 1917 A.D. The reproduction of the Ancient Hebrew Calendar, with the discovery of the twenty-eight year cycle of Julian time, was worth-while even if this work had accomplished nothing else than making it possible to produce *Time-and-Place Harmony of the Gospels.*

Finally, it is the desire of the author that what he is publishing in CYCLES OF TIME AND SEASONS may help defeat the adoption of the Liberty, or some other 13-month, calendar as the world-calendar of the future.

THE AUTHOR.

Nashville, Tennessee.

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Cycles of Time and Seasons

CHAPTER ONE

THE ANCIENT HEBREW CALENDAR REPRODUCED

The Hebrew Passover, ordained of God, and in harmony with the ordered seasons, has always challenged the interest of students of the Bible, whether Jew or Gentile. To the Jew it has had a two-fold interest: (1) It points backward, across the years, to the night when the Children of Israel were delivered from bondage; and at its annual observance, the children of the Hebrew homes were to be told of the occurrences of that eventful night. (2) The time of its observance marked it the harbinger of Spring. To the Christian, the chief importance of the Passover centers in the fact that Christ was crucified on Passover Day; but the Christian has not been unmindful of the deliverance of Israel, as commemorated by the Passover. To both the Jew and the Christian, the Passover points backward to the slaying of the lamb in Egypt; to the Christian the Passover points to the Roman cross on which Christ, the Lamb of God, was slain.

The first day of the week, following the crucifixion, has assumed as great importance, in the thinking of the Christian, as attaches to the Passover Day, for it was on this day, the third after the burial of Jesus, that He arose from the dead. This day, under the name of Easter Sunday, has been observed by Christians for many centuries, in commemoration of the resurrection of Jesus, the basis of the Christian hope: "If Christ hath not been raised, your faith is vain" (1 Cor. 15: 17). As the resurrection followed the crucifixion, so Easter Sunday should always follow the Passover.

Apparently it has been of no concern, either to the Jew or to the Christian, that Easter Sunday occurs, not infrequently, from twenty-two to thirty days in advance of the modern Jewish Passover. From 1886 to 1913, a period of twenty-eight years, to be shown, a little further on, as the 120th long Passover cycle, Easter occurred *before* the Passover five times. In 1891 Easter Sunday was March 29 and Passover was April 23, Easter antedating the Passover by 25 days. In 1894, Easter Sunday was March 25 and the Passover was April 21, the former antedating the latter by 27 days. In 1902 Easter Sunday was March 30 and the Passover was April 22, the antedating being 23 days. In 1910, Easter Sunday was March 27 and the Passover was April 24, the antedating being 28 days. Again in 1913, Easter Sunday was March 23 and the Passover was April 22, the former antedating the latter by 30 days. If history repeats itself, Moon-determined Easter will antedate the Moon-determined Passover four times in the current long cycle (1914 to 1941) and five times in the next succeeding long cycle (1942 to 1969).

This peculiar, and incorrect, relationship between the Passover and Easter Sunday, in the years 1891, 1894, 1902 and 1910, had not been observed by the author; and, apparently, it had troubled no other person. Soon after 1910 the author began to study the Jewish Passover with deeper concern than he had ever felt before, so that 1913 found him in a state of mind to observe the fact that Easter Sunday, that year, came in advance of the Jewish Passover by 30 days. With his interest thus deepened, he entered more earnestly into the study of the Passover and Easter Sunday, with the hope of finding a means of correctly relating these events, throughout the ages yet to come; to make them bear the same relationship, and have the same meaning, that they had in 30, A.D. It was astonishing to find that, in the 28 years ending with 1913, now known to be the 120th long Passover cycle, the wrong relationship between Passover and Easter Sunday had repeated itself five times. In the remaining 23 years, Easter Sunday followed the Passover.

Facing these facts, it appeared perfectly evident that either the modern Jew did not have a correct basis for calculating his Feasts; or that the Christian was ignorant of any correct principle for determining when Easter Sunday should be. Still another alternative was, "They both might be wrong." The latter thought was made stronger by the following reasonable conclusion: If the Jew had had a correct basis for his calculations, the Christian should have seen, and accepted, it; if the Christian had found the correct principle for determining his Easter, the Jew ought to have been able to see it, and willing to accept it, for the basis of calculating his Feast.

The rule of the Christian for determining when Easter should occur is clear, though not correct: "Easter is always the Sunday after the full moon which happens upon, or next after, the Twenty-first Day of March; and if the full moon happen upon a Sunday, Easter-Day is the Sunday after." A fitting name for the day thus chosen is "MOON-DETERMINED EASTER."

The Passover of the modern Jew is also determined by the full moon, hence it may be named, "MOON-DETERMINED PASSOVER." The Jewish records show that the Passover may occur one day before the full moon, on the day of the full moon, or on the first or second day after the full moon, a play-period of four days. The full moon must be that of late March or the first full moon of April. This shows, conclusively, that the Passover of the modern Jew is moon-determined; yet there cannot be found, anywhere in the Old Testament, a single statement that relates the Passover to the full moon.

To keep the Passover nearly-related to the full moon, the modern Jewish Calendar is an attempted Lunar Calendar, perfection in that line being impossible. If the moon passed through its several phases in exactly 29 days and 12 hours, then a perfect Lunar Calendar could be constructed, by giving 30 days to odd months and 29 days to even months; but such a calendar could never be in harmony with solar time. Twelve lunations would cover 354 days, eleven and one-fourth days short of a solar year; while thirteen lunations would cover 384 days, eighteen and three-fourths days in excess of a solar year. Thus it must appear that no number of lunar months could ever be in harmony with solar time. But a perfect Lunar Month is impossible, for the reason that each lunation requires 29 days, 12 hours, 44 minutes and 3 (2.7) seconds.

The attempt of the modern Jew to have, in his Calendar, 12 Lunar Months in every year, with an added near-Lunar Month every third year, giving to this month 33 days, failed to bring modern Jewish time into harmony with solar time. Each three years of the modern Jewish Calendar contains 1,095 days (354×2=708; 708+387=1,095), while the concurrent three years of Julian or Gregorian time contains 1,095¾ days (365¼×3=1,095¾), a shortage, in Jewish time, of three-fourths of a day. In twenty-seven years (3×9=27) the shortage will have increased to six and three-fourths days. Thus it would go on, never to come into harmony with solar time. Thus constructed, the modern Jewish calendar is neither lunar nor solar. The Passover play-period of four days, around the full moon, is accounted for by the 33 days given to the 13th month of the Jewish 3rd year.

There can be no Passover cycle or cycles, under the modern Jewish calendar. This is shown in the left half of Chart I. The week-days of the moon-determined Passover for the years 1886 to 1913, inclusive, are shown in this Chart. These are grouped in seven years, in contrast with the seven-year key-determined Passover cycles, for the same period of twenty-eight years, shown in the right half of the same Chart, to be studied later.

120TH LONG PASSOVER CYCLE

	MOON-DETERMINED PASSOVER DAYS								KEY-DETERMINED JULIAN PASSOVER DAYS						
	S	M	Tu	W	Th	F	St		S	M	Tu	W	Th	F	St
			1					1886		1					
							2	1887						2	
1st Group			3					1888			3				
			4					1889							4
							5	1890				5			
					6			1891	6						
			7					1892					7		
							1	1893		1					
							2	1894						2	
			3					1895			3				
2nd Group	4							1896							4
							5	1897				5			
					6			1898	6						
	7							1899					7		
							1	1900		1					
					2			1901						2	
3rd Group			3					1902			3				
	4							1903							4
					5			1904				5			
					6			1905	6						
			7					1906					7		
							1	1907		1					
					2			1908						2	
4th Group			3					1909			3				
	4							1910							4
					5			1911				5			
			6					1912	6						
			7					1913					7		

CHART I.

The groups of seven moon-determined Passovers are, in no sense, a repetition, any one of the others. The remarkable thing common to the four groups is the fact that no Passover has occurred on either Monday, Wednesday, or Friday. In the first group there was no Passover on Sunday; in the second group the Passover occurred on Sunday twice; in the third group, once; and in the fourth group, once. The Passover occurred on Tuesday as follows: in the first group, four times; in the second group, once; in the third group, twice; and in the fourth group, three times. The Passover occurred on Thursday as follows: in the first group, once; in the second group, once; in the third group, three times; and in the fourth group, twice. The Passover occurred on Saturday as follows: in the first group, twice; in the second group, three times; in the third group, once; and in the fourth group, once. In the 28 years, the Passover is shown, in the left half of Chart 1, to have occurred four times on Sunday, ten times on Tuesday, seven times on Thursday and seven times on Saturday.

Since there is no short Passover cycle in the modern Jewish calendar, there can be no such thing as a long Passover cycle. Without short and long Passover cycles, it would be impossible, by any simple method of calculation, to determine the week-days and Julian or Gregorian dates of Passovers.

After gathering all information possible, from encyclopedias and other available sources of information, including the modern Jewish calendar, the author reached the deliberate conclusion that his search for Passover cycles had resulted in failure. Under the sting of defeat he determined to give up his search for a common principle, on which Passover and Easter Sunday dates could be harmonized. As the midnight hour struck, in April, 1914, he collected his notes and calculations, expecting to destroy them at a later time—certainly not thinking that he would ever use them again. Placing these in the drawer of his table, he arose to pace the floor a few times before retiring. While thus walking, the thought came, Try a multiple of seven for the number of days that the Ancient Hebrews gave to the thirteenth month of their third year. THIRTY-FIVE seemed the most probable number. Returning to the task that he had just abandoned, he quickly found that 35 was the KEY to the Passover study, in that it produced the short Passover cycle of seven years, in which the Passover occurred one time on each of the seven week-days, in the following order, *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.*

The Key 35 was readily within reach, many months before, when it was found that twenty-eight years of modern Jewish time was 18 days short of the concurrent twenty-eight years of Gregorian and Julian time. If to each of the nine Veadars, in the twenty-eight years, only two days had been added to the 33 (33+2=35) the needed 18 days (9×2=18) would have been supplied, so that twenty-eight years of Jewish time would have been composed of 10,227 days, the precise number of days composing the concurrent twenty-eight years of Gregorian time.

That the Ancient Hebrews possessed the Passover Key, 35, and used it in the construction of their Seasonal-Solar calendar, cannot be doubted. That this key should have been lost in 70, A.D., and not found again until 1914, A.D., is unexplainable. One thing is certain: The Roman soldiers, under Titus, destroyed all Hebrew records and the record-keepers, when they demolished the Temple, in 70, A.D., and razed Jerusalem. Among these records were the data that had enabled the record-keepers to promulgate, every year, the ancient Hebrew Calendar, with the Feasts correctly related to the seasons.

With no records to guide them, when the Jews, who had been scattered everywhere by the Roman sword and torch, attempted, many years, if not centuries, later (290 years exactly), to rebuild their calendar and reestablish their Feasts, they made the mistake of relating their Feasts to the full-moon, and not to the seasons, and built their calendar accordingly.

Giving to Veadar, the thirteenth month of the Hebrew third year, the 35 days that belonged to it from 1447 B.C., to 70 A.D., the reproduction of the Ancient Hebrew Calendar was easily accomplished. Its presentation is on pages 15 to 22, inclusive. In the calendar for each of the eight years presented, the date of the Passover, Nisan 14, and the date of the first day of the Feast of Tabernacles, Tisri 15, are both printed in heavy-face type. The first day of the Pentecostal period, Nisan 17, and the last day, Sivan 7, are also printed in heavy-face type. In each third year, the 35th day of Veadar is also shown in heavy-face type. All the dates stand in their correct week-day columns.

PASSOVER DAY, Nisan 14, in the first year is *Monday,* in the second year is *Friday,* in the third year is *Tuesday,* in the fourth year is *Saturday,* in the fifth year is *Wednesday,* in the sixth year is *Sunday,* and in the seventh year is *Thursday.*

PENTECOST, Sivan 7, in the first year is *Thursday,* in the second year is *Monday,* in the third year is *Friday,* in the fourth year is *Tuesday,* in the fifth year is *Saturday,* and in the sixth year is *Wednesday,* and in the seventh year is *Sunday.*

FIRST DAY OF FEAST OF TABERNACLES.—Tisri 15, in first year is *Thursday;* in second year, *Monday,* in the third year, *Friday;* in the fourth year, *Tuesday;* in the fifth year, *Saturday;* in the sixth year, *Wednesday;* and in the seventh year, *Sunday.*

The relationship of all these Great Days, is the same. There is a common order of the week days of Pentecost and the first day of the Feast of Tabernacles as follows: (1) *Thursday,* (2) *Monday,* (3) *Friday,* (4) *Tuesday,* (5) *Saturday,* (6) *Wednesday,* (7) *Sunday.* The week-days of the Passover have the same relationship, but not the same order, as above. This is shown as follows: (1) *Monday,* (2) *Friday,* (3) *Tuesday,* (4) *Saturday,* (5) *Wednesday;* (6) *Sunday,* (7) *Thursday.* Whether in the one order or the other, there are three week-days between every two Great Days.

In the order of the week-days of Pentecost and the first day of the Feast of Tabernacles, the three week-days between each two consecutive Great Days, are as follows: Between THURSDAY and MONDAY, stand *Friday, Saturday* and *Sunday;* between MONDAY and FRIDAY, stand *Tuesday, Wednesday* and *Thursday;* between FRIDAY and TUESDAY, stand *Saturday, Sunday* and *Monday;* between TUESDAY and SATURDAY, stand *Wednesday, Thursday* and *Friday;* between SATURDAY and WEDNESDAY, stand *Sunday, Monday* and *Tuesday;* between WEDNESDAY and SUNDAY, stand *Thursday, Friday* and *Saturday.* In the same manner, between the last week-day of one short cycle and the first week-day of the next succeeding short cycle, there are three days: between SUNDAY and THURSDAY, stand *Monday, Tuesday,* and *Wednesday.*

The order of Passover week-days, in a short cycle, begins with Monday, but from the first (Monday) to the last (Thursday), each of the Passover week-days bears the same relationship to the six other days, as shown in the study of intervening days between the Great Days of Pentecost and of the first days of the Feast of Tabernacles.

The order and relationship of Passover week-days (Nisan 14), and of Pentecost week-days (Sivan 7), and of week-days of the first day of the Feast of Tabernacles (Tisri 15), were repeated every seven years from 1447 B.C., to 1582 A.D., a period of 3,029 years, as shown in the reproduced Ancient Hebrew Calendar. During all of this long period of time, the Passover date marked the coming of Spring; Pentecost, the wheat harvest; and the first day of the Feast of Tabernacles, the Fall Gathering, in cycles of twenty-eight years, as will be shown in a study of Chart II, page 24.

The convincing evidence that the Ancient Hebrew Calendar provided for a short Passover cycle of seven years, in which the Passover occurred on each of the seven week-days in the order of *Monday, Friday, Tuesday,* *Saturday, Wednesday, Sunday, Thursday,* is shown in the calendar for the eighth year(page 22). This will be seen to be an exact reproduction of that of the first year (page 15), therefore it must be the first year of the next succeeding Short Passover cycle. If the calendar had been extended to include a fourteenth year, the 9th would be a reproduction of the 2nd; the 10th, of the 3rd; the 11th, of the 4th; the 12th, of the 5th; the 13th, of the 6th; and the 14th, of the 7th. The reproduced Ancient Hebrew Calendar might have been prolonged to include 28 years, but each seven-years would have grouped themselves in the Short Cycle to which they belong: from 1st to 7th, in the first; from 8th to 14th, in the second; from 15th to 21st, in the third; and from 22nd to 28th, in the fourth Short Cycle.

These four Short Passover Cycles are not alike in the sense that they all contain the same number of Hebrew short and long years; arranged in the same order in each; but in the sense that the week-days of the Passovers of one cycle are exactly the same as those in the three other cycles: *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.*

FIRST YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	. .	. .	1	2	3	4	5	. .	. .	. .	. .	1	2	3	
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Nisan	13	**14**	15	16	**17**	18	19	11	12	13	14	**15**	16	17	Tisri
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	30	. .	. .	. .	25	26	27	28	29	30	. .	
	. .	. .	. .	. .	1	2	3	. .	. .	. .	. .	. .	. .	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	Marchesvan
Ijar	11	12	13	14	15	16	17	9	10	11	12	13	14	15	
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	. .	. .	23	24	25	26	27	28	29	
	. .	. .	. .	. .	. .	1	2	1	2	3	4	5	6	7	
	3	4	5	6	**7**	8	9	8	9	10	11	12	13	14	
Sivan	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Casleu
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30	. .	. .	. .	. .	. .	
	1	2	3	4	5	6	7	. .	. .	1	2	3	4	5	
Thammuz	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Thebet
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	. .	. .	. .	. .	. .	. .	27	28	29	. .	. .	. .	. .	
	. .	1	2	3	4	5	6	. .	. .	. .	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Ab.	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Shebat
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30	. .	. .	. .	. .	26	27	28	29	30	. .	. .	
	. .	. .	. .	1	2	3	4	. .	. .	. .	. .	. .	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Elul	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Adar
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	. .	. .	. .	24	25	26	27	28	29	. .	

CALENDAR I.

Ancient Hebrew Calendar of 1446 B.C.

SECOND YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Nisan	9	10	11	12	13	**14**	15	14	**15**	16	17	18	19	20	Tisri
	16	**17**	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	30	..	..	..	..	
	30	..	..	..	..	..	..	..	..	..	..	..	..	..	
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	Marchesvan
Ijar	14	15	16	17	18	19	20	12	13	14	15	16	17	18	
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	..	..	..	..	..	26	27	28	29	..	..	..	
	..	..	1	2	3	4	5	..	..	..	..	1	2	3	
	6	**7**	8	9	10	11	12	4	5	6	7	8	9	10	
Sivan	13	14	15	16	17	18	19	11	12	13	14	15	16	17	Casleu
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	30	..	..	..	25	26	27	28	29	30	..	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Thammuz	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Thebet
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	..	..	23	24	25	26	27	28	29	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Ab.	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Shebat
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30	..	..	..	..	..	
	1	2	3	4	5	6	7	..	..	1	2	3	4	5	
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Elul	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Adar
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	..	..	..	..	..	..	27	28	29	..	..	..	..	

CALENDAR II.

Ancient Hebrew Calendar of 1445 B.C.

THIRD YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Nisan	12	13	**14**	15	16	**17**	18	10	11	12	13	14	**15**	16	Tisri
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	30	..	..	24	25	26	27	28	29	30	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	Mar-
Ijar	10	11	12	13	14	15	16	15	16	17	18	19	20	21	ches-
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	van
	24	25	26	27	28	29	..	29	..	..	..	..	..	..	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	**7**	8	7	8	9	10	11	12	13	
Sivan	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Casleu
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	30	..	..	..	..	
	30	..	..	..	..	..	..	..	..	..	..	..	..	..	
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Tham-	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Thebet
muz	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	..	..	..	..	..	26	27	28	29	..	..	..	
	..	..	1	2	3	4	5	..	..	..	..	1	2	3	
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Ab.	13	14	15	16	17	18	19	11	12	13	14	15	16	17	Shebat
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	30	..	..	..	25	26	27	28	29	30	..	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Elul	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Adar
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	..	..	23	24	25	26	27	28	29	
								1	2	3	4	5	6	7	
								8	9	10	11	12	13	14	
								15	16	17	18	19	20	21	Veadar
								22	23	24	25	26	27	28	
								29	30	31	32	33	34	**35**	

CALENDAR III.

ANCIENT HEBREW CALENDAR OF 1444 B.C.

FOURTH YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	1	2	3	4	5	6	7	..	..	1	2	3	4	5	
	8	9	10	11	12	13	**14**	6	7	8	9	10	11	12	
Nisan	15	16	**17**	18	19	20	21	13	14	**15**	16	17	18	19	Tisri
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	30	..	..	..	..	..	27	28	29	30	..	..	..	
	..	..	1	2	3	4	5	..	..	..	..	1	2	3	
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	Marchesvan
Ijar	13	14	15	16	17	18	19	11	12	13	14	15	16	17	
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	..	..	..	..	25	26	27	28	29	..	..	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	**7**	8	9	10	11	3	4	5	6	7	8	9	
Sivan	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Casleu
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	30	..	..	24	25	26	27	28	29	30	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Thammuz	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Thebet
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	..	29	..	..	..	..	..	..	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Ab.	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Shebat
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	30	..	..	..	..	
	30	..	..	..	..	..	..								
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Elul	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Adar
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	..	..	..	..	..	26	27	28	29	..	..	..	

CALENDAR IV.

ANCIENT HEBREW CALENDAR OF 1443 B.C.

FIFTH YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Nisan	11	12	13	**14**	15	16	**17**	9	10	11	12	13	14	**15**	Tisri
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	30	..	23	24	25	26	27	28	29	
								30	..	..	..	..	..	..	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	Marchesvan
Ijar	9	10	11	12	13	14	15	14	15	16	17	18	19	20	
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	..	..	..	..	..	
	1	2	3	4	5	6	**7**	..	..	1	2	3	4	5	
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Sivan	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Casleu
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	30	..	..	..	..	..	27	28	29	30	..	..	..	
	..	..	1	2	3	4	5	..	..	..	..	1	2	3	
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Thammuz	13	14	15	16	17	18	19	11	12	13	14	15	16	17	Thebet
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	..	..	..	..	25	26	27	28	29	..	..	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Ab.	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Shebat
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	30	..	..	24	25	26	27	28	29	30	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Elul	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Adar
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	..	29	..	..	..	..	..	..	

CALENDAR V.

Ancient Hebrew Calendar of 1442 B.C.

SIXTH YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Nisan	**14**	15	16	**17**	18	19	20	12	13	14	**15**	16	17	18	Tisri
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30	..	..	..	..	26	27	28	29	30	..	..	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	Marchesvan
Ijar	12	13	14	15	16	17	18	10	11	12	13	14	15	16	
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	..	..	..	24	25	26	27	28	29	..	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	**7**	8	9	10	2	3	4	5	6	7	8	
Sivan	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Casleu
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	30	..	23	24	25	26	27	28	29	
								30	..	..	..	..	..	..	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Thammuz	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Thebet
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	..	..	..	..	..	
	1	2	3	4	5	6	7	..	..	1	2	3	4	5	
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Ab.	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Shebat
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	30	..	..	..	..	..	27	28	29	30	..	..	..	
	..	..	1	2	3	4	5	..	..	..	..	1	2	3	
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Elul	13	14	15	16	17	18	19	11	12	13	14	15	16	17	Adar
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	..	..	..	..	25	26	27	28	29	..	..	
								..	..	..	..	..	1	2	
								3	4	5	6	7	8	9	
								10	11	12	13	14	15	16	Veadar
								17	18	19	20	21	22	23	
								24	25	26	27	28	29	30	
								31	32	33	34	**35**	..	..	

CALENDAR VI.

ANCIENT HEBREW CALENDAR OF 1441 B.C.

SEVENTH YEAR

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Nisan	10	11	12	13	**14**	15	16	**15**	16	17	18	19	20	21	Tisri
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30	..	..	..	..	..	
	1	2	3	4	5	6	7	..	..	1	2	3	4	5	
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	Marchesvan
Ijar	15	16	17	18	19	20	21	13	14	15	16	17	18	19	
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	..	..	..	..	..	..	27	28	29	..	..	..	..	
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Sivan	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Casleu
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30	..	..	..	..	26	27	28	29	30	..	..	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Thammuz	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Thebet
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	..	..	..	24	25	26	27	28	29	..	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Ab.	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Shebat
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	30	..	23	24	25	26	27	28	29	
	..	..	..	..	..	..	..	30	..	..	..	..	..	..	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Elul	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Adar
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	..	..	..	..	..	

CALENDAR VII.

ANCIENT HEBREW CALENDAR OF 1440 B.C.

EIGHTH YEAR

(THE FIRST YEAR OF ANOTHER SHORT CYCLE)

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	..	1	2	3	4	5	..	..	..	..	1	2	3	
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Nisan	13	**14**	15	16	**17**	18	19	11	12	13	14	**15**	16	17	Tisri
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	30	..	..	..	25	26	27	28	29	30	..	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	Marchesvan
Ijar	11	12	13	14	15	16	17	9	10	11	12	13	14	15	
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	..	..	23	24	25	26	27	28	29	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	**7**	8	9	8	9	10	11	12	13	14	
Sivan	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Casleu
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30	..	..	..	..	..	
	1	2	3	4	5	6	7	..	..	1	2	3	4	5	
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Thammuz	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Thebet
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	..	..	..	..	..	..	27	28	29	..	..	..	..	
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Ab.	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Shebat
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30	..	..	..	..	26	27	28	29	30	..	..	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Elul	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Adar
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	..	..	..	24	25	26	27	28	29	..	

CALENDAR VIII.

ANCIENT HEBREW CALENDAR OF 1439 B.C.

The Hebrew date of all the Passovers of all Seven Years, is Nisan 14.

If, following the 28th year, the Calendar had been extended to include the 29th year, it would be found to correspond, as to the week-day of Passover, with the first of the 28 years: It would be a short year, with Monday as its Passover day, to be followed by another short year with Friday as its Passover day, and that to be followed by a long year with Tuesday as its Passover day, and so on to the 35th year, which would be a short year following a long year, with Thursday as its Passover day. That this short cycle, from the 29th to the 35th year, inclusive, must constitute the first Short Passover cycle of another group of four Short Cycles, composing another long cycle of twenty-eight years, is made evident by the fact that each of these four Short Cycles is a reproduction of the corresponding Short Cycle, in the preceding twenty-eight years; and these years should be numbered from 1 to 28, as shown in Chart II. Hebrew and solar time being in harmony at the end of twenty-eight years, two short years should precede the first long year of the next succeeding long cycle, so that Hebrew and solar time may be in harmony again at its end.

That the twenty-ninth year should be the first year of another Long Passover Cycle, is due to the fact that the twenty-eight preceding Hebrew years contained exactly 10,227 days (nineteen short years with 354 days each, and nine long years with 389 days each; 354×19=6,726, and 389×9=3,501; 6,726+3,501=10,227); and that the concurrent Julian twenty-eight years were composed of exactly 10,227 days (365¼×28=10,227). This shows that, at the beginning and end of every twenty-eight year Passover Cycle, the Ancient Hebrew Seasonal Calendar is in harmony with the Julian Solar Calendar.

Still another proof that both Hebrew and Julian time ran, concurrently, in cycles of twenty-eight years, is shown in the translation of Hebrew Passover dates (Nisan 14) into concurrent Julian dates. The rule, to be given later, by which the translation is made, compels that the Julian date of the Passover of the twenty-ninth year must be April 6, for the Passover date of the twenty-eighth year was April 17 (17—11=6).

THE 51ST LONG PASSOVER CYCLE

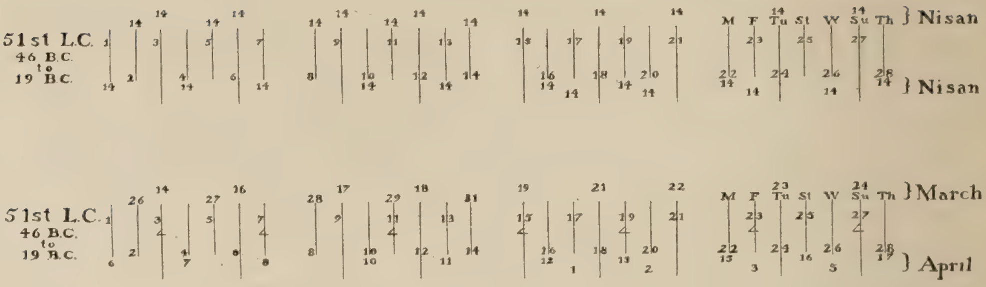

Chart II

The Passover date of April 6, for the twenty-ninth year, shows that that year should be the first year of another long cycle, throughout which the Julian dates of Passovers would be repeated, as in the preceding long cycle. There can be no doubt as to the Hebrew dates of Passovers, for they must be Nisan 14, as shown in the upper part of Chart II. There is as little room for doubting the correctness of the Julian dates of Passovers, as shown in the lower part of Chart II. It is interesting to note that, in a long cycle, 14 Julian Passover dates occur in March, and 14 in April. The March dates are from the 14th to the 31st, all the intervening dates being included except four, the 15th, 20th, 25th and 30th. The April dates are from the 1st to the 17th, all the intervening dates being included except the 4th, 9th, and 14th. From March 14th to April 17th, inclusive, covers a period of 35 days, which may be termed the play-period for Passovers in every long Passover cycle. The seven dates are skipped because of the seven leap-years in every long cycle. On each of the remaining twenty-eight dates (35—7=28) a Passover occurs, in every long cycle.

One Julian or Gregorian Passover date had to be known in order that all the other Hebrew Passover dates might be translatable. This was not as easy as the finding of the order and relationship of week-days of Passovers, as shown in the 4th Short cycle of Chart II, for this came clear and strong in the reconstruction of the Ancient Hebrew Calendar (pages 15 to 22). The year 1917 A.D., gave the undeniable Gregorian date of the Passover of that year which was Saturday, April 7. This was the fourth year of the 121st long Passover cycle (1447+1917=3,364; 3,364÷28=120 4/28), as shown by the 4 remainder in the calculation. The week-day of that Passover was Saturday, and its date was shown by the annual calendar to be April 7. This was the key-determined Passover. The moon-determined Passover of that year was Saturday, April 7. The moon was full that year on Saturday, April 7. The Christian world observed as Easter, that year, Sunday April 8. The Jew, the Christian, the full moon, and the Passover key were all in agreement in 1917 A.D.; therefore, April 7, that year, was made the starting point for the translation of all Hebrew Passover dates into the Gregorian terms of the current century (the 20th).

Since the Gregorian week-days and the Gregorian dates of Passovers, in the 20th century are precisely the same as the Julian days and dates prior to 1582 A.D., Chart II, in its lower part, may be made to show the week-days and Julian dates of that long Passover cycle, beginning with B.C. 46 and ending with B.C. 19. The March dates of Passovers, in the lower part of Chart II, stand in two rows above the short and long lines representing short and long Hebrew years. The April dates are placed, likewise, in two rows, below these lines. All long years have March dates from the 14th to the 24th. The years, in the first two short cycles, immediately preceding long years, have March dates from the 26th to the 31st; but in the last two short cycles these years have April dates from the 1st to the 5th. The first year of every long cycle, and all the short years immediately following the long years, throughout the long cycle, have their Passover dates in April from the 6th to the 17th.

Are all other Julian dates of Passovers, in the lower part of Chart II, as certainly correct as is April 7, for that of the 4th year? Any one of them could be taken and studied in relationship to both the full moon of March and that of April, but it will suffice to take the year 30 A.D. That year was the 21st year of the 53rd long Passover cycle, as shown by the 21 as the remainder, in the calculation (1447+30=1477); 1477÷28=52 21/28). The Reconstructed Ancient Hebrew Calendar shows that the week-day of the Passover that year was Thursday, for it is the 7th year of its short cycle. The rule for finding the Julian date of that Passover places it on March 22. Enquiry of the Naval Observatory, and of the Yerkes Observatory, as to the week-day and the date of the full moon in March, also that of the full moon in April, in 30 A.D., elicited the following response: "The full moon of March was on Thursday, the 8th; and the full moon of April was on Friday, April 6." Beginning with these full-moon days and dates, two fragmentary Calendars of A.D. 30, will show that the week-day and date of the key-determined Passover. that year, were Thursday and March 22.

S	M	Tu	W	Th	F	St	
..	..	..	..	**8**	9	10	
11	12	13	14	15	16	17	March
18	19	20	21	**22**	..	..	

CALENDAR IX.

FRAGMENTARY CALENDAR OF MARCH, A.D. 30

The dates *8* and *22*, printed in heavy-face type, the one of the full moon of March and the other the key-Passover date, both stand in the Thursday column, just two weeks apart. The correctness of the Passover date is as certain as is that of the full moon.

Starting with *Friday*, April 6, as the date of the full moon of April, and going backward, March 22 falls in the *Thursday* column.

S	M	Tu	W	Th	F	St	
..	..	..	..	**22**	23	24	March
25	26	27	28	29	30	31	
1	2	3	4	5	**6**	..	April

CALENDAR X.

FRAGMENTARY CALENDAR OF MARCH-APRIL, A.D. 30

If the order of week-days of Passovers of Short Cycles, as shown in the Reproduced Ancient Hebrew Calendar, was not correct, and if the Julian dates of the Passovers of long Cycles were not those shown in the lower half of Chart II, then the Twenty-eight Year Perpetual Seasonal Calendar could not have been constructed.

The Reproduced Ancient Hebrew Calendar shows the correctness of the short Passover Cycle; and that a Passover occurs on each of the seven week-days in every Short Cycle, the order and relationship being as follows: (1) *Monday*, (2) *Friday*, (3) *Tuesday*, (4) *Saturday*, (5) *Wednesday*, (6) *Sunday*, (7) *Thursday*.

The PERPETUAL SEASONAL CALENDAR makes two revelations: 1. That the week-day order of Passovers repeats itself every seven years, *Monday* being Passover Day of the 1st, 8th, 15th and 22nd years; *Friday* being Passover Day of the 2nd, 9th, 16th, and 23rd years; *Tuesday* being the Passover Day of the 3rd, 10th, 17th, and 24th years; *Saturday* being the Passover Day of the 4th, 11th, 18th, and 25th years; *Wednesday* being the Passover Day of the 5th, 12th, 19th, and 26th years; *Sunday* being the Passover Day of the 6th, 13th, 20th and 27th years; and *Thursday* being the Passover Day of the 7th, 14th, 21st and the 28th years. In this respect all of the long cycles of the 20th and 21st centuries would be reproductions of that composed of the years 1914 to 1941 A.D., inclusive.

2. The PERPETUAL SEASONAL CALENDAR shows that the Passover dates of Long Cycles, as shown in the lower part of Chart II, are absolutely correct, for each page of that Twenty-eight Year Calendar was made by starting with the key-determined Passover week-day and Gregorian date, going upward to January 1 and downward to December 31. Each page was constructed independently of all the others. The 28th page might have been constructed first; the 27th page, second; the 26th page, third; and so on, backward to the 1st page, whose construction would have been the twenty-eighth. Or the 14th page might have been first constructed, going backward to the 1st page, and then forward to the 28th page. In either case the perfection of the calendar would have been the same, as shown in the calendar whose pages were constructed, in order, from the 1st to the 28th.

Before passing to the study of CHAPTER TWO, the rule for translating Hebrew Passover dates into Julian Passover dates (prior to 1582 A.D.), and into Gregorian dates of the current century (the 20th), must be given.

RULE FOR TRANSLATING HEBREW PASSOVER DATES INTO JULIAN DATES

Passover dates, in the Ancient Hebrew Calendar, are shown in the upper half of Chart II, while the corresponding, and concurrent, Julian dates of Passovers are shown in the lower half of this Chart. The translation of the Hebrew dates of the Passover Calendar for the 28 years of the Chart, as expressed in Julian dates, was effected by the application of the following rule: Beginning with a known Gregorian Passover date of any year immediately following an intercalate year of any long cycle (as was the year 1917 A.D.), subtract 11 to find the Passover date of the next succeeding year. From the date of the Passover, thus found, subtract 11 to find the Passover date of the next succeeding year, which is always an intercalate, or long, year, up to and including the 27th year. In passing from the Passover date of any Hebrew short year to that of any other year, long or short, 11 must be subtracted. (Between the last intercalate year of a long cycle and the first intercalate year of the next succeeding long cycle, there are three short Hebrew years. Between all other intercalate years there are only two short years.) To the date of the Passover of an intercalate year, add 24 to find the date of the Passover of the next succeeding year. Exceptions: When any "fourth-year," corresponding with but immediately preceding, a Julian or Gregorian leap-year of any long cycle, is a Hebrew short year, 12 must be subtracted from the Passover date of that year to find the date of the next succeeding passover; and when such a "fourth-year" is an intercalate, or long, year, 23 must be added to the Passover date of that year to find the date of the next succeeding Passover. (These exceptions should apply to all years ending a Gregorian century, whether they be leap-years or not.)

The above rule for translating Hebrew dates of Passovers (Nisan 14) into Julian or Gregorian time (from March 14 to April 17), is not arbitrary but is based on the following facts: 1. The Hebrew Short Year is composed of 354 days, while the concurrent Julian or Gregorian non-leap-year contains 365 days. The "11" in the rule is the difference in the length of the two years (365—354=11); 2. The "24" in the rule is the difference, in days, between the Hebrew intercalate, or long, year, which contains 389 days, and the Julian or Gregorian common, or short, year of 365 days (389—365=24); 3. The "12" in the exceptions, is the difference between the Hebrew short year of 354 days and the Julian or Gregorian leap-year of 366 days (366—354=12); 4. The "23" in the exceptions, is the difference between the Hebrew intercalate, or long, year of 389 days and the Julian or Gregorian leap-year of 366 days (389—366=23).

If the year ending a Gregorian century be not a leap-year, the long Passover cycle, to which it belongs, can contain only 10,226 days; hence, the corresponding twenty-eight years of Hebrew time must be reduced from 10,227 to 10,226 days. This must be done by giving one day less to the last month of the corresponding Hebrew year, the one immediately preceding the supposed non-leap-year, ending that century. The lopping off one day from the Hebrew twelfth month would make it contain only 28 days, which would give to that Hebrew year only 353 days. This number subtracted from the 365 days of a non-leap-year, would give a difference of 12 days (365—353=12). If an intercalate, or long, Hebrew year should immediately precede the Gregorian non-leap-year ending a century, one day would have to be deducted from the 35 days of the 13th month, which would give to it only 34 days. This would give to that Hebrew long year, not 389, but 388, days; and to the twenty-eight years, of which it is a part, it would give 10,226 days, in harmony with the number of days in the concurrent twenty-eight Gregorian years. In Julian time (from 46 B.C. to 1582 A.D.), there were no such interferences. In CHAPTER THREE, entitled *"The World Calendar of the Future, What Will It Be?"* it will be shown that Gregorian time should never have been instituted.

WHEN JULIAN TIME WAS STARTED

One might be curious to know why, in Chart II, the long Passover cycle should be composed of the 28 years from B.C. 46 to B.C. 19, inclusive. A few years before 46 B.C., Julius Caesar became impressed that there should be constructed a perfect solar calendar, each year of the calendar to correspond with a solar cycle. No such calendar had ever been known to the world. The nearest approach to a solar calendar that the world had ever known was the Ancient Hebrew Calendar which was still in use among the Hebrew people, and was destined to continue in existence only until 70 A.D., a period of 117 years (46+1+70=117). Julius Caesar may not have known that the Ancient Hebrew Calendar was solar at the beginning and end of every long Passover cycle; that the 28 years of Hebrew time was measured exactly by twenty-eight cycles of the earth around the sun. He may not have known that the Ancient Hebrew Calendar was seasonal every year, as well as solar every twenty-eight years. He must have been ignorant of the great fact that "The God of the Hebrews had ordered the seasons from the beginning, and had ordained the Passover so that it should mark the coming of Spring; and that the same God had inspired the Ancient Hebrew Calendar."

Julius Caesar was anxious that his solar calendar should be faultless, therefore he made a search for the greatest Astronomer of his time, and within his Empire. He found him in the person of Sosigenes of Alexandria, whom he called into his service. That this great astronomer was an Alexandrian Hebrew is almost, if not entirely, unquestionable; but, if not a Hebrew, he was certainly familiar with the Ancient Hebrew Calendar. The length of time covered by Sosigenes, in the labor of building the Julian solar calendar, may never be known; but the year chosen by him for making it effective was 46 B.C. The reason for his fixing on this year must have been plain to him; though he may have completed the Julian calendar one to several years prior to that time. Sosigenes had founded the Julian solar calendar on the Ancient Hebrew seasonal-solar calendar, and had determined that the first year of Julian time should be concurrent with the first year of a Hebrew long Passover cycle. This year was 46 B.C., the first year of the 51st long Passover cycle (1447—46=1401; 1401÷28=50 1/28). The 1 remainder, in the calculation, marks the year 46 B.C., as the first year of the 51st long Passover cycle. Through this long cycle Sosigenes must have looked; and must have been pleased to find that Nisan 14, B.C. 46, would be Monday, April 6, of the Julian calendar; that Nisan 14, B.C. 45, would be Friday, March 26; and so on, through the cycle to the 28th year, B.C. 19. He must have known that Nisan 14, that year, would be

Thursday, April 17. Beyond the 51st long Passover cycle, he must have seen an unending succession of long cycles, each showing the Julian dates of Passovers as set forth in the lower half of Chart II. Sosigenes must have been a Hebrew, for he transferred to the Julian calendar, before he launched it, the beautiful seasonal features of the Ancient Hebrew Calendar, as only a Hebrew could have done. There is a tradition that Sosigenes was a Hebrew.

Retrojecting the Julian Calendar back to 1447 B.C., and following it down to 1582 A.D., through a period of 3,029 years, the Julian dates of Passovers have marked the coming of Spring. From 1447 B.C., to 1921 A.D., a period of 3,368 years, the Ancient Hebrew Passover, as expressed in Julian time, has been the surest and only guide to that season of the year when planting would be safe. In the same way the Julian date of the first day of the Feast of Tabernacles is the surest and only guide to "Fall Gathering," at which time the gathering of the corn and wine should have been completed. If these statements be correct (this will be shown in CHAPTER TWO), the Julian calendar should never have been supplanted by the Gregorian Calendar. If what is written in CHAPTERS ONE and TWO, is the truth, then the claim made in CHAPTER THREE is correct, that either Gregorian time should be modified so as to give a leap-year at the end of every century, or that Julian time should be restored. Whatever change may be made in the future, unmodified Gregorian time must be reckoned with from 1582 to 1900 A.D., as set forth in CHAPTER TWO.

THE JOURNEY FROM EGYPT TO SINAI

The journey of the people of Israel from Egypt to Sinai can be taken easily by the reader, in the light of the Reproduced Ancient Hebrew Calendar. The year of the Exodus may remain a matter for discussion, but this much is forever settled: The calendar of the year of the Exodus has been repeated in the 28th, or last, year of every long Passover cycle down to the present time (1922 A.D.), and will continue to be thus reproduced to the end of time. The year 1447 B.C., the most likely year of the Exodus, if not that year, was, beyond all questioning, the 28th year of the long Passover-seasonal cycle to which it belonged. If 1615 B.C., as claimed by some modern Jewish writers, was the year of the Exodus, then the proof that 1447 B.C., was the last year of its own long Passover cycle is at hand, and is shown by the usual formula, 1615—1447=168; 168÷28=6, without a remainder. Here, as everywhere, when there is no remainder, the year under inquiry belongs in the 28th, or last, place of its long cycle. Any year, ending a long Passover cycle, constitutes as sound a basis for all Passover-seasonal calculations, as if it had been the year that the Passover was ordained.

The writer believes that the God who ordered the cycles of the seasons, at the beginning of time, ordained the Passover in 1447 B.C., and that He, at some intervening time, inspired the Ancient Hebrew Calendar. Moses, either in his palace life, or in his wilderness exile, may have been God's inspired agent in giving to His people, and, through them, to the world, the perfect Passover-Seasonal Calendar, with its short and its long cycles.

In the upper part of Calendar XI is given a fragmentary Ancient Hebrew Calendar of fifty-seven eventful days, in the year 1447 B.C., the fifth of these days being Thursday, Nisan 14, and the fifty-seventh being Sunday, Sivan 7. Fifty-three of these days are intended to cover the Journeying of the Israelites from Egypt to Sinai. The dates of the more important events of this journey are all printed in heavy-face type, each in its respective week-day column.

From Nisan 10 to 13 inclusive, dates also shown in this fragmentary calendar, preparations for the flight from Egypt have been carried on actively. The ninth plague is many days in the past, and the tenth will come at the midnight hour of Nisan 14. During these four days the Israelites have asked gifts at the hands of the Egyptians and have received them in abundance, for they must "go out full-handed."

A lamb without blemish has been selected, for every family, on Sunday, Nisan 10, which must be slain at sunset, the beginning of Nisan 14. While its blood is yet warm and liquid it must be sprinkled on the lintel and door-posts of the home, as a protection against the Death-Angel, who will make his midnight-flight over all Egypt, entering every home, not protected by the sprinkled blood of the lamb, there to slay the first-born. The roast lamb, the bitter herbs, and the unleavened bread, must be ready for eating in the early part of that Thursday night. The eaters are to stand on sandaled feet, each with staff in hand, and must consume all the meat, in the strength of which they must journey many days. A place for the meeting of the departing people has been named, from which place, Succoth, the orderly march of the first day, Nisan 15, must begin, after sunset of Nisan 14.

Out of the doom and sorrow of that mid-night hour, the Egyptians have sent messages to Moses and his people to depart from them, and to carry with them all their belongings. Soon after the rising of the sun, they must have been gathering at Succoth, ready for the march to begin after that day had ended, furnished with their unleavened dough on which they must feed for several days. Not a sick one, nor one enfeebled by years, is in that mass of humanity ready to march. A miracle! Yes.

A cloud that has gathered in front of them, moves majestically, and the people follow on. As the evening of Friday, Nisan 15, has come, the cloud, not only moves, but emits light. Finally, before the midnight hour, the bright cloud stops in its course, and the people camp at Etham for their first night of refreshment and rest. Early the next morning, still Nisan 15, after busy hands had prepared unleavened bread for breakfast, the cloud again moves and the people follow. Now it changes its course, and goes South-Eastward, toward the sea; and, as the day wears away, Jehovah tells Moses where to encamp for that Saturday night, Nisan 16. As on the first night out, the going must have continued into the second night, under the light of the pillar of fire. At some hour before midnight the guiding cloud ceases to move, and the people encamp for the 2nd night, this time before Pihahiroth by the sea.

The morning light of Saturday, Nisan 16, shows to the Israelites, the sea before them, and mountains to the right and left of them. The cloud that has led them, hitherto, remains stationary all that Sabbath day. Pharoah has learned that the "wilderness hath shut them in," and, having hardened his heart, he pursues after them with his horses and chariots, his horsemen and his army; and at night-fall he is approaching the second camp of Israel, which has not been broken that Sabbath day. As the sun was setting, and Sunday, Nisan 17, was beginning, the cloud that *had led,* so far, now becomes a cloud *to protect,* God's people from their pursuers. The cloud now moves over the heads of His people and places itself between their camp and the pursuing Egyptians. Toward the Egyptians the cloud is black darkness, but for the Israelites it gives light. Already Moses had said to his frightened people, "Fear not, stand still and see the salvation of Jehovah." He also said to them, "The Egyptians whom you have seen today, ye shall see them again no more, forever."

Moses had been praying to God all day, Saturday, the Hebrew Sabbath, Nisan 16, and had continued his supplication into the night of Sunday, Nisan 17. Before the midnight hour, Moses will deliver to the trembling Children of Israel, God's message to them, "Go forward." God's voice had said to Moses, "Lift thou up thy rod, and stretch out thy hand over the sea, and divide it." The strong East-wind, God's agent for dividing the water and making, for Israel, a dry path across the sea, begins to blow and quickly accomplishes its work. Moses leads them and the cloud follows them, throwing its bright light on their new-formed pathway, as they start on the final lap of their full deliverance from Egyptian bondage.

Before the morning light came, Israel's dry journey, through the bed of the sea, has been accomplished. The Egyptians assayed to follow the, to-them, black moving cloud, before which they knew that the Israelites must be marching. In the darkness of the night, made more dark by the black cloud before them, the Egyptians moved on, not knowing when they had left the land and had entered the bed of the sea, which was soon to be both death-bed and tomb for them. In the darkness, the Egyptians had not seen the walls of water on their right hand and on their left. When the pursuing Egyptians had all gotten into the midst of the sea, Jehovah looked on them, through the pillar of fire and of the cloud, and wrought confusion among them. They began to cry out, "Let us flee from the face of Israel, for the Lord fighteth for them"; but before they could turn about, Jehovah said to Moses, "Stretch out thy hand over the sea that the waters may come again."

It was in the morning watch of Sunday, Nisan 17, when the walls of water came together and covered the chariots and the horsemen, and all the hosts of Pharaoh that had come into the sea. There remained not so much as one of them to return to Egypt, to tell the story of utter destruction.

When the cloud, which had been protector through the night, was no longer needed for that purpose, it was lifted over the heads of the rescued Israelites, and carried again to the front that, in due time, it might again lead them on. When the sun had risen, the view of the sea was unobstructed; and Israel saw the waves dashing the dead bodies of the Egyptians upon the shore. Now conscious of their completed freedom, Moses and Israel sang their song of deliverance, recorded in Exodus, chapter 15: 1-19. All the daylight of Sunday, Nisan 17, must have been spent in various acts of rejoicing. Even the gathering shadows of the oncoming night of Monday, Nisan 18, could not silence their expressions of joy.

In the bright light of the cloud which had not moved since the hour of completed deliverance, Miriam, the sister of Moses and Aaron, must have started the women on their march of music and dance, which, probably, continued far into the night. When Miriam had ceased beating her timbrel, and the other women, with timbrels, had followed her example, her voice must have stirred the midnight air, as well as the hearts of the people, as she uttered these words: "Sing ye to Jehovah, for He hath triumphed gloriously;

The horse and his rider hath he thrown into the sea."

What more fitting than that calmness should follow this final outburst of praise, and that all the people should fall asleep for the remainder of the night?

The daylight of Monday, Nisan 18, must have failed to awaken, immediately, the people who had passed through the trying scenes of the four preceding days. The few who had awakened early, seeing no indication that the cloud was ready to lead them on, probably allowed their fellows to continue in their sleep until the day had grown old.

The record of the next succeeding march seems to show that the Israelites camped, on the Eastern shore of the Red Sea, from Sunday morning, Nisan 17, to Tuesday morning, Nisan 19. What could have been more natural than that they should have had complete rest and relaxation throughout the whole of Monday, Nisan 18, since they were no longer in danger from the pursuing Egyptians?

The time-record of Israel's journeying to Marah will allow the two days rest, after the safe passage of the Red Sea, but no more; so it must have been that, Moses, guided by the again-moving cloud, led the people from the Red Sea into the Wilderness of Shur. They went *three* days in the wilderness and found no water. These days must have been Tuesday, Wednesday and Thursday, Nisan 19, 20 and 21. The scant supply of water, with which they had started on this three-day march, must have been exhausted.

On the nights of Nisan 20 and 21, also on Friday night, Nisan 22, they must have camped the whole night through; and, early in the morning light of each succeeding day, the guiding cloud must have led them on. They could not have gone far, on Friday morning, Nisan 22, until they came to Marah where they found water but could not drink it, for it was bitter. At this place of "bitter water" the cloud had stopped in its course, indicating that the camp should be pitched, for how long they knew not; but it was a few days at least. The people went about their camp-work with murmurings, crying out to Moses, "What shall we drink?" Moses made no delay in crying, or praying, to God for guidance. Jehovah, answering, showed him a tree, and told him to cast it into the waters; and the waters became sweet. The murmurings must have been displaced by shoutings, as the thirsty people drank the now-sweet waters. Joy must have been unconfined throughout that day.

That day of sweetened waters was, ever after, to be commemorated as a Sabbath, following immediately the seventh day of the Feast of Unleavened Bread. "There He made for them a statute and ordinance; and there He proved them" (Exodus 15: 25). The One Who made "the statute and ordinance" was the One Who speaks in verse 26, of the same chapter. Ever after, the Feast of the Passover was to commemorate the events, as they occurred to Israel, from Friday, Nisan 15, to Friday, Nisan 22, inclusive, in the year of the Exodus—1447, B.C.

Moses and Israel must have encamped at Marah, at least two days, Friday and Saturday, Nisan 22 and 23, probably longer; for twenty-two days will intervene between the date, Nisan 22, when the bitter waters were made sweet, to Sunday, Ijar 15, when Manna was first given.

When the camp at Marah was broken, whether at the end of two days or several, they came to Elim where there were twelve wells of water and seventy palm trees. At Elim, still in the wilderness of Shur, they may have camped, for a goodly part of the twenty-two days, because of the cooling waters and pleasant shades.

The dates of the arrival at, and departure from, Elim cannot be known definitely, but it was somewhere between Friday, Nisan 22, and Sunday, Ijar 15. After leaving Elim, and as they were approaching the wilderness of Sin, they became painfully conscious of the fact that the unleavened dough which they had brought with them out of Egypt, was about exhausted; or, if the last of the unleavened dough had been used on the seventh day out, that is, Thursday, Nisan 21, then it was the wheat and the barley they had brought with them, for making leavened bread, that was failing. They failed to understand, if it were the unleavened dough, that only by miracle had it lasted so long. Murmurings became general and were repeated daily, during the march into the wilderness of Sin. Remembrance of the flesh-pots of Egypt and the abundance of bread there, intensified the complaint, "You have brought us forth into this wilderness, to kill this whole assembly with hunger." To satisfy Moses' hungry soul, Jehovah's voice had said to him, somewhere in this short journey, "Behold I will rain bread from heaven for you."

At some unnamed point between Elim and Sinai, in the wilderness of Sin, in the early evening of Friday, Ijar 13, Israel had established another camp not to be broken for a week or ten days—they must be at Horeb, not far away, on Thursday, Ijar 26, at which time and place water will gush forth from the smitten rock. At the very beginning of Sunday, Ijar 15, when the complaining people were getting ready to eat the very last of the food they had brought with them, Moses said unto them, "Ye shall know that Jehovah hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord." Early on Sunday morning, Ijar 15, when the dew had gone up, the people saw a small round thing, as small as the hoar frost, on the ground. As they wondered at this new thing, Moses said, "This is the bread which the Lord hath given you to eat. Gather of it every man according to his eating, an omar for every man. Gather for them that are in his tent." That Sunday morning, they had a white breakfast, and the taste of the heaven-given food was like wafers made with honey. No such breakfast had ever been theirs, even in Egypt. In their joy they called it Manna.

Ancient Hebrew Calendar of 1447 B.C.
(Fragmentary)

	S	M	Tu	W	Th	F	St
Nisan	**10**	11	12	13	**14**	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
Ijar	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	**20**	21
	22	23	24	25	**26**	27	28
	29	..	..	..	..	..	..
Sivan	..	1	2	3	4	5	6
	7	..	..	..	..	..	..

1447 B.C.—Julian Calendar Retrojected
(Fragmentary)

	S	M	Tu	W	Th	F	St
April	**13**	14	15	16	**17**	18	19
	20	21	22	23	24	25	26
	27	28	29	30	..	..	..
May	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	**23**	24
	25	26	27	28	**29**	30	31
June	1	2	3	4	5	6	7
	8	..	..	..	..	..	..

CALENDAR XI.

In Calendar XI, the key to the Passover places Ijar 15, the day that the Manna was first given, in the Sunday column. The Biblical proof that it was Sunday, or the first day of the week, is shown by the recorded fact that on five successive mornings the people gathered the Manna for only one day; that on the 6th morning they were told to gather twice as much, as none would fall on the morning of the 7th day. This first gathering of a double portion of the Manna was Friday morning, Ijar 20, for the following day would be the Hebrew Sabbath, Saturday, Ijar 21. If Ijar 15 was Sunday, in 1447 B.C., then Nisan 14 was Thursday, on the night of which day the Passover was instituted. The key to the Passover and the Biblical record (Exodus 16: 1-36) are in agreement on the week-day (Sunday) and date (Ijar 15) when the Manna first fell; these are, likewise, in agreement on the week-day (Thursday) and the date (Nisan 14) of the fore-ordained Passover, as shown in the upper half of Calendar XI. The key to the Passover shows that *the order and relationship of week-days have not changed from 1447 B.C., down to the present year, 1922 A.D., a period of 3,369 years;* it, in like-manner, shows that the same order and relationship of week-days should continue forever—that there should never be injected into any calendar a nameless day belonging to no week and to no month. It requires no keen imagination, or undue stretching of faith, for one to claim that the order and relationship of week-days, as we have them now, existed from the dawn of the creative week down to 1447 B.C.

With this pardonable diversion, we may now rejoin the army of Israel, camping with them, when they camp; fighting with them, when they fight; and marching with them, when they march, until they come to the base of Sinai.

Israel must have remained in the unnamed camp, in the wilderness of Sin, where they first feasted on Manna, for at least one week, following Sunday, Ijar 15, to Sunday, Ijar 22. It is probable that the last Manna that fell for them, at that place, was gathered on Sunday morning, Ijar 22. Wherever they camp, thereafter, through a period of forty years, the Manna will fall for them six days in the week, and on every 6th day it will be doubled in quantity, that there may be food ready for their use on the 7th day (Exodus 16: 35).

If the march to Rephidim began on Sunday, Ijar 22, and was more than one day's journey, it probably ended not later than the afternoon of Tuesday, Ijar 24. At the most there were, probably, only two night encampments on the way, the nights of Ijar 23, and 24 (The Hebrew night began the Hebrew day). Before breaking the camp each morning the Manna had to be gathered to sustain them for the next 24 hours.

The cloud that led them went before, as the cloud that fed them hovered above, them; but both were still, in the night-time, and throughout any prolonged camping. The cloud that fed them must have been white like the Manna, and so transparent that the stars could shine brightly through it.

The journey to Rephidim must have ended with the day-light march of Tuesday, Ijar 24. After sleeping through the night of Wednesday, Ijar 25, they arose in the morning to gather the Manna for that day. It must have been on that day that the thirsty host looked for water in vain, and began to complain to Moses, "Why hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?" (Exodus 17: 3). The complaint must have been bitter, and the countenances of the complainers must have flashed anger, for Moses said to God, "The people are almost ready to stone me." When Moses had asked Jehovah, "What shall I do unto this people?" the answer came, "Go on before the people, and take with thee the elders of Israel and thy rod wherewith thou smotest the river,* take in thy hand, and go. Behold, I will stand before thee there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel (Exodus 17: 5, 6.)

After the people had eaten Manna through the day of Ijar 25, and at the first meal of Thursday, Ijar 26, they retired with hunger satisfied, but with a burning thirst, thinking of how terrible their condition will be the next day, without water to drink. In the quietness of that night Moses prayed his short prayer, "What shall I do unto this people?" The answer came quickly, and Moses slept in confidence that night, knowing that, through his obedience, Jehovah would give his people water to drink in the early morning, after they had gathered their Manna for the new day. This day of the smitten-rock and the gushing-water was almost certainly Thursday, Ijar 26, the 40th day of the Pentecostal Period, and the 43rd day following, but including, the day on which the Passover was instituted.

At some time between the smiting of the rock Thursday, Ijar 26, and the departure of Moses and Israel for the base of Sinai, not later than Wednesday, Sivan 3, two important events have occurred at Rephidim: *1st.* The battle with Amalek, of record in Exodus 17: 8-16. This battle probably occurred on Sunday, Ijar 29. The preceding four days have given time for Amalek to learn of the encampment at Rephidim, and to come to Israel and challenge them to battle. *2nd.* The other event is the coming of Jethro, bringing with him his daughter, the wife of Moses, and her two sons, to the camp. He probably arrived on Monday, Sivan 1, the day after the battle, remaining with Moses not longer than three days; for he had departed before, or at the time, the camp at Rephidim was broken, which could not have been later than Wednesday, Sivan 3. The record of this visit and of the good advice Jethro gave to Moses, concerning administration, is in Exodus 18: 1-27. The departure of Jethro was, probably, Wednesday, Sivan 3, certainly not later; for, before midnight Thursday, Sivan 4, at latest, the one-day march from Rephidim to the base of Sinai has ended.

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*The river Nile when its waters became blood. He did not strike the sea when it divided.

For a week, from Ijar 26 to Sivan 3, inclusive, the water, flowing in great abundance from the smitten-rock, has been making for itself a channel along which Moses will lead Israel, in the march on Wednesday, Sivan 3, from Rephidim to the base of Sinai, that peak of Horeb forever sacred to the people of Israel and equally sacred to the Christian people. After sunset, Sivan 3, and before midnight of Sivan 4, must have ended that one-day journey. This day, Thursday, Sivan 4, also must have been the beginning of the Sinaitic encampment which was to last nearly two years, during which time Israel will be moulded into a nation. The supper of Manna, gathered before leaving Rephidim that morning, and a refreshing drink of the water that has been following them all day, dipped from the channel that they have followed, prepared Israel for a night's rest. This first Thursday of the third month was the same week-day that Israel started on her journey out of Egypt (Ex. 19: 1).

Out of the quietness of the camp, toward the midnight hour, Moses probably ascended the mountain to meet Jehovah, and to receive instructions from Him, for preparing the people for the great event which would occur on Sunday, Sivan 7. In the Mount, Moses met Jehovah, and from Him received the message that is recorded in Exodus 19: 3-6. This message Moses must have delivered to the Elders, in the early morning of Thursday, Sivan 4; and the Elders, in their turn, must have passed this message on to the people before the day had grown old. The camp was established in the daylight of Thursday, Sivan 4. Hearing this message, the people cried out, "All that Jehovah hath spoken we will do." This message from the people, Moses carried up the mountain to Jehovah, at some time in the night of Friday, Sivan 5. It was on that night that Jehovah said to Moses, "Lo, I come to thee in a thick cloud that the people may hear when I speak, and believe thee forever."

In this second mountain-interview with Moses, Jehovah told him, "Go unto the people and sanctify them *today* and *tomorrow,* and let them wash their clothes and be ready against the *third day;* for the *third day* Jehovah will come down in the sight of all the people, upon Mount Sinai."

Moses must have come down the mount this second time, in the early dawn of Friday, Sivan 5, to give instruction concerning preparation for the great event to occur on Sunday, Sivan 7. Moses may have found the people already out to gather Manna for *today* (Friday), and they must also gather the added portion for *tomorrow* (Saturday, the Hebrew Sabbath). He must have said to them, "Today wash your clothes, for *tomorrow* is the Sabbath." The water, from the stream coming out of the smitten rock, was abundant for both drinking and cleansing, leaving those without excuse who may have been disposed to be neglectful. *Today* (Friday) must have been spent in preparing the body; *tomorrow* (Saturday) they will remember the Sabbath Day to keep it holy, and thus have spiritual preparation also. At the beginning of Friday, Moses said unto the people, "Be ready against the *third day*"—that readiness was to be of body and of spirit. Wondrous were these two days of preparation and waiting!

On Sunday, Sivan 7, the people must have gathered Manna for that day, for the morning, noon and evening meal. After the morning meal, all eyes must have been turned toward Sinai in expectation of the scene set forth in Exodus 19: 16. If the people had been disposed that morning to approach the mountain, the thunders, the lightnings, the thick clouds and the voice of the Angel-blown trumpet, exceeding loud, would have restrained them. Moses had set bounds beyond which they should not go. But Jehovah, after calling Moses up into the mountain that morning, sent him down again to further warn the people of the danger of contact with the mountain. Moses was told to bring Aaron with him, in his second ascent of the morning. Only these two of all the host of Israel were immune. After these two had entered into the cloud, the Voice of Jehovah began to speak in the hearing of the people, and in their own language, that they might understand, the words recorded in Exodus 20: 1-17. Later these Ten Commandments would be written by Jehovah, on two tables of stone, to be given to the people as the constitution of the new-born nation.

Thus was the law given orally by Jehovah on Sunday, Sivan 7, 1447 B.C., on the 50th day after the crossing of the Red Sea on Sunday, Nisan 17. Ever after, this space of time, should be known as the Pentecostal Period. The first day of this period should ever commemorate the final deliverance of Israel, when Jehovah gave them safe passage through the Red Sea, made dry for them, drowning the Egyptians when they assayed to follow. The 50th day of this period shall forever commemorate the oral giving of the Law, by Jehovah. This day itself is known as Pentecost.

AN EASIER WAY FOR THE REPRODUCTION OF THE ANCIENT HEBREW CALENDAR

Much labor might have been saved in the reconstruction of the Ancient Hebrew Calendar, if the observation only just now (1922) made had been available when, in 1914, this work was first accomplished, as set forth in the beginning of this chapter. This new observation is based on what is of record in Exodus 16: 1-4, and might have been available when this work was first begun, but was not. Not only the date (Ijar 15), on which the Manna was first given, is plainly stated, but the week-day of that date also, is clearly set forth. In the face of what is recorded in Exodus 16: 4, 5, the Manna must have been gathered for one day only, on five consecutive days; and on the sixth day a double quantity was both given and gathered, that the people might have food to eat on the seventh day; for on the seventh day, the Hebrew Sabbath, no Manna would fall. These days, when Manna fell, were as follows: (1) Sunday, (2) Monday, (3) Tuesday, (4) Wednesday, (5) Thursday, (6) Friday. The day on which no Manna was given, for 40 years, was Saturday, the Hebrew Sabbath. This week-day order of the giving and the gathering of Manna, repeated itself every seven days, from the morning that it was first given until Joshua had led the Hebrew people across the Jordan, when they began to eat food that had been grown in the fields of Canaan. This was in the year 1407 B.C., the 12th year of the second long Passover cycle. They crossed the Jordan on Saturday, Nisan 10 (Joshua 4: 19); they observed the Passover on Wednesday, Nisan 14, and on the next day, Thursday, Nisan 15, they ate of the old corn of the land (Joshua 5: 11); and there was no more Manna. The last fell from Heaven on Wednesday, Nisan 14, 1407 B.C. The anniversary of the giving of Manna, Ijar 15, comes on Sunday only in the last year, the 7th, of every short cycle. In every seven-year cycle, Ijar 15 has come and will come as follows: 1st year, Thursday; 2nd year, Monday; 3rd year, Friday; 4th year, Tuesday; 5th year, Saturday; 6th year, Wednesday; 7th year, Sunday, as in the year when Manna was first given. The relationship of these week-days is the same as that of the week-days of the anniversaries of the Passover, in every short cycle, but the order is not the same. The following is the order of Passover anniversaries: M F Tu St W S Th; for the Manna anniversaries: Th M F Tu St W S. Both the order and the relationship of the week-days of the anniversaries of Pentecost and Tabernacles are precisely the same as those of the Manna, in all short cycles. This is all shown in the seven-page reproduced Ancient Hebrew Calendar, on pages 15 to 22, the first page of which was constructed by placing the Passover date, Nisan 14, in its correct week-day (Monday) column, which compelled the placing of all other dates in their proper week-day columns, from Nisan 1 to Adar 29.

The correct reproduction of the Ancient Hebrew Calendar depended on *two fundamentals: 1.* Odd months must have even days (30), and even months must have odd days (29). *2.* Veadar, the 13th month of every Hebrew long year, must have *thirty-five days;* and, in every long cycle, it must follow two short years. *The number of days (35) composing Veadar is the key to the Passover study.* Without this key the Short Passover cycles could not have been constructed; and without the Short Cycles the Long Passover Cycles could not have become known again. If the long Passover cycle had not been found, *The Perpetual Seasonal Calendar* could never have been constructed.

If the week-day order of Passovers, as shown in the *Reproduced Ancient Hebrew Calendar,* were not correct, then Hebrew Passover dates could never have been translated into the Julian or Gregorian calendar, in their correct week-day column. The value, therefore, of *The Perpetual Seasonal Calendar* is based on the correctness of the *Reproduced Ancient Hebrew Calendar,* found on pages 15 to 22. The seven pages of this calendar may be considered as containing the first seven Passover anniversaries, hence the years would be, respectively, 1446, 1445, 1444, 1443, 1442, 1441, 1440, B.C. The Passover week-days (Nisan 14), in these years, were, respectively, *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.* The eighth page of this calendar (1439 B.C.) has its Passover in the *Monday* column, showing it to be the 1st year of the next succeeding Short Cycle. As to Hebrew dates and week-days, the calendar for 1439 B.C., is precisely like that of 1446 B.C.

The calendar for 1446 B.C., was made by first placing Nisan 14, in the Monday column, thence going upward to Nisan 1, to find it in the Tuesday column. Again starting with Nisan 14, in the Monday column, the balance of the calendar was constructed, by going downward, to find Adar 29, in the Friday column. Since Friday was the last day of the year 1446 B.C., Saturday must be the 1st day of 1445 B.C., hence the calendar for 1445 B.C., was constructed by beginning with Nisan 1, in the Saturday column. In like manner the calendar for each subsequent year to, and including, 1440 B.C., was constructed, by placing Nisan 1 in that week-day column standing next to the week-day of Adar 29, of short years, and of Veadar 35, of long years. In the same way the calendar of 1439, B.C., was constructed. Since Adar 29, the last day of 1440 B.C., was Monday, Nisan 1, 1439 B.C., must be Tuesday. Beginning the calendar of 1439 B.C., with Nisan 1, in the Tuesday column, Nisan 14, Passover day falls in the Monday column, which was the starting point in the construction of the calendar of 1446 B.C. These two years (1446 and 1439) have, precisely, the same Hebrew Calendar.

The calendar of 1447 B.C., the year of the Exodus, as shown on page 44, has been constructed on the Biblical teaching as to the week-day and date when the Manna was first given, which was Sunday, Ijar 15. The starting point, in the construction of this calendar, was Ijar 15, in the Sunday column. Going upward, Nisan 14, was found in the Thursday column, and Nisan 1, was placed in the Friday column. Returning to Sunday, Ijar 15, the balance of the calendar for 1447 B.C., was built, showing that Adar 29, was in the Monday column. Since Adar 29, 1447 B.C., was Monday, Nisan 1, 1446 B.C., must stand in the Tuesday column. Beginning the calendar of 1446 B.C., with Nisan 1 in the Tuesday column, the calendar would be a perfect reproduction of that built by taking Monday, Nisan 14, as the starting point.

The Hebrew Calendar of 1447 B.C., is, precisely, that of the year 1440 B.C., the 7th year of the *Ancient Hebrew Calendar Reproduced.* The 7th year of every short Passover cycle has the same Hebrew Calendar, as that of the year 1447 B.C.

1447 B.C.

	S	M	Tu	W	Th	F	St	S	M	Tu	W	Th	F	St	
	..	..	..	..	..	1	2	1	2	3	4	5	6	7	
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Nisan	10	11	12	13	**14**	15	16	**15**	16	17	18	19	20	21	Tisri
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30	..	..	..	..	..	
	1	2	3	4	5	6	7	..	..	1	2	3	4	5	
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	Marchesvan
Ijar	**15**	16	17	18	19	20	21	13	14	15	16	17	18	19	
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	..	..	..	..	..	..	27	28	29	..	..	..	..	
	..	1	2	3	4	5	6	..	..	..	1	2	3	4	
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Sivan	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Casleu
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30	..	..	..	..	26	27	28	29	30	..	..	
	..	..	..	1	2	3	4	..	..	..	..	..	1	2	
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Thammuz	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Thebet
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	..	..	..	24	25	26	27	28	29	..	
	..	..	..	..	1	2	3	..	..	..	..	..	..	1	
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Ab.	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Shebat
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	30	..	23	24	25	26	27	28	29	
	..	..	..	..	..	..	..	30	..	..	..	..	..	..	
	..	..	..	..	..	..	1	..	1	2	3	4	5	6	
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Elul	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Adar
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29	..	..	..	..	..	

CALENDAR XII

Ancient Hebrew Calendar of 1447 B.C., and of 7th Years of All Short Passover Cycles

The Calendar of the year of the Exodus, 1447 B.C., is the Biblical confirmation of the correctness of the *Reproduced Ancient Hebrew Calendar,* and of all the beauties and truths that have grown out of its study, which are fully set forth in the four chapters of this book. Some of these may be placed here in outline:—

1. The Short Passover Cycle is composed of seven years, correctly related to each other and to the year in which the Passover was instituted.

2. The long Passover cycle is composed of four short Passover cycles, correctly and orderly related to each other, and to the year in which the Passover was instituted.

3. The week-day order of the anniversaries of the Ancient Hebrew Passover, in every short cycle, is as follows: *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.*

4. The key to the Passover study is the **35** days composing Veadar.

5. The order of the four short cycles composing the long Passover cycle, as shown in Chart II, is correct.

6. The translation of Hebrew Passover dates, shown in the upper half of Chart II, into the Julian dates, shown in the lower half of Chart II, is correct.

7. The play-period of Passover dates, around the vernal equinox, is *35* days, in every long Passover cycle, the extreme dates of this play-period being March 14, of the 3rd years, and April 17, of the 28th years, Julian.

8. The only means of placing any year of time in its proper position, in the long cycle to which it belongs, is to find the difference in time between the year of the Exodus, 1447 B.C., and the year under inquiry, and dividing the result by 28, the number of years composing a long cycle. The whole part of the quotient shows the number of long cycles that have been completed, while the remainder, if any, names the place of that year in its own cycle, and fixes the week-day and date of the Passover for that year. If, in the division, there is no remainder, the year under inquiry is shown to be the last, or 28th, of its own cycle. Let the year under inquiry be 19 B.C. The difference in time is found by subtraction, for the basal year (1447 B.C.) and the year under inquiry (19 B.C.), both belong to the same era; 1447—19=1428; 1428÷28=51. The even division shows that 19 B.C., was the last year of the 51st long cycle, and that the Passover of that year was Thursday, April 17, Julian time. (See Chart II, p. 24.)

Again, let the year under inquiry be 1922 A.D.; 1447 (B.C.)+1922 (A.D.)=3369; 3369÷28=120 9/28. The quotient shows that 120 long cycles have been completed and that 1922 is the 9th year of the 121st long cycle, whose Passover day was Friday, March 17 (the Julian or real Passover day was 14 days later; that is, Friday, March 31, for the 17th of March 19 B.C., corresponds perfectly with the 31st of March 1922 A.D., as shown in Chapter Two).

9. The construction of the *Perpetual Seasonal Calendar,* based on the Reproduced Ancient Hebrew Calendar, as set forth in Chapter Two, is absolutely correct.

10. The Ancient Hebrew Calendar was a *Seasonal Calendar,* the Passover day marking the coming of Spring, and the first day of the Feast of Tabernacles marking the presence of the Fall, each having a play-period of *35* days in every 28 years. These Seasonal features of the Ancient Hebrew Calendar have been transferred to the *Perpetual Calendar,* found in Chapter Two; and thus the *Perpetual Julian or Gregorian Calendar becomes a seasonal calendar,* in that the Julian Passover day (expressed in a Gregorian date, since 1582 A.D.) marks the coming of Spring in every year; and, in like manner, the first day of Julian Tabernacles (expressed in Gregorian dates since 1582) marks the presence of Fall.

11. The beautiful seasonal harmony, between the Ancient Hebrew Calendar and the Julian Calendar, shows that Sosigenes was either a Hebrew, or if a Greek, that he was thoroughly familiar with the Ancient Hebrew Calendar; for he constructed the Julian Calendar in seasonal harmony with the Ancient Hebrew Calendar, making the first year of Julian time (46 B.C.) concurrent with the first year of the 51st long Passover cycle.

12. The Biblical confirmation of the correctness of the *Reconstructed Ancient Hebrew Calendar,* makes certain the correctness of the *Perpetual Seasonal Calendar,* presented in Chapter Two, by means of which, with absolute accuracy, dated events, and their anniversaries occurring on fixed dates, may be located in their proper week-day columns; and events and their anniversaries, occurring on fixed week-days, may have their correct dates found. Still more wonderful is the thus-confirmed fact that anniversaries of the 3rd class, which have neither fixed dates nor fixed week-days, may have both their dates and week-days properly related, and correctly placed in any year of time.

13. The short and the long Passover cycles of the Ancient Hebrew Calendar, transferred to the Julian Calendar by Sosigenes, though so long unrecognized, if preserved as they should be, will be most helpful both to Jews and Gentiles of all future time.

14. The translation of the seasonal features of the Ancient Hebrew Calendar into the Julian Calendar, by Sosigenes, has preserved to the world the beauties and utilities of the former, thus making it less regrettable that the Ancient Hebrew Calendar did not become, and remain, a World Calendar. The beauties and utilities of the Julian Calendar, transferred from the Ancient Hebrew Calendar, were marred, but not destroyed, by the introduction of the Gregorian Calendar in 1582 A.D. The proposed Liberty Calendar would utterly destroy the Seasonal features, and all other beautiful features, of the Ancient Hebrew Calendar, which have been wonderfully preserved, though not always recognized, in the Julian Calendar.

WAS 1447 B.C. THE YEAR OF THE EXODUS?

Since 1447 B.C. has been shown to be a correct basis for finding the exact place of any year of time, in the Long Passover-Seasonal Cycle to which it belongs, thereby ascertaining the week-day and date of its Passover, that remarkable year must have been the year of the Exodus, and the last year—the 28th—of the long cycle to which it belonged.

There is strong Biblical proof that 1447 B.C. was the year of the Exodus. This proof begins with the declaration of the author of 1st Kings, in chapter 6: 1, that the year that Solomon began to build the Temple was the 480th year after the Children of Israel were come out of Egypt. This was the 4th year of Solomon's reign, thus leaving 36 more years to the end of his reign. As shown in the accompanying chart of the reigns of all the kings of Judah from Solomon to Zedekiah, it is assumed that 1447 B.C., was the year of the Exodus. The assumption apparently becomes a fact in the light of the figures shown in the left-hand side of the Chart. The foundation of the Temple was laid in 967 B.C. (1447—480=967), and it was finished in 960 B.C. (967—7=960). From the year that Solomon began to build the Temple to the end of his reign was 36 years, the last year of which was 931 B.C. (967—36=931). On the right of the equation-mark from Solomon to Zedekiah, stands the B.C. year marking the end of the respective reigns. Zedekiah's reign ended in the year 535 B.C. In that year the desolation of Jerusalem was accomplished. The Biblical record of years, as to numbers, ends with the statement that in the 70th year after the desolation was wrought, Zerubbabel was permitted to return, by the decree of Cyrus, to rebuild the Temple. That year was 465 B.C. (535—70=465). In the year standing solitary and alone between B.C. 1 and A.D. 1, Jesus was born in Bethlehem.

If 1615 B.C., had been the year of the Exodus, the interval between the return of Zerubbabel and the birth of Jesus would have been 633 years (465+168=633). No writer seems to have claimed such a long interval. "About 400 years" is the usual expression covering this interval.

It was not possible for the year 1491 B.C., to have been the year of the Exodus, for it did not stand immediately before the first year of any long cycle of time—its place was the 13th in the long cycle to which it belonged. It cannot be made the basis of a calculation for finding the place of any year in the long cycle to which it may belong.

The accompanying chart of the reigns of the Kings of Judah from Solomon to Zedekiah is the Biblical proof of the correctness of 1447 B.C., as the year of the Exodus.

Hebrew scholars now (1928 A.D.) accept the revelation of recent Syriac investigations to the effect that the last year of Solomon's reign was 931 B.C. Biblical records show that the Temple was founded 480 years after the Exodus. They likewise show that Solomon, after founding the Temple, continued to reign through 36 years. In the light of these facts the following formula shows that the year of the Exodus was 1447 B.C.: 931+36+480=1447.

1447 B.C., THE YEAR OF THE EXODUS

480th year thereafter was the 4th year of Solomon's reign, the year he began to build the Temple. 1st Kings 6: 1.

1447—480=967 B.C., was the 4th year of Solomon's reign. 1st Kings 6: 1.

967—36=931 B.C., End of Solomon's reign. 1st Kings 11: 42; 2nd Chron. 9: 30.

(967—7=960 B.C., Temple finished in 7 years, the 11th year of Solomon's reign, 1 Kings 6: 37, 38.)

931—17=914 B.C., End of Rehoboam's reign, 1st Kings 14: 21; 2nd Chron. 12: 13.

914— 3=911 B.C., End of Abijam's reign, 1st Kings 15: 2; 2nd Chron. 13: 2.

911—41=870 B.C., End of Asa's reign, 1st Kings 15: 10; 2nd Chron. 16: 13.

870—25=845 B.C., End of Jehoshaphat's reign, 1st Kings 22: 42; 2 Chron. 20: 31.

845— 8=837 B.C., End of Jehoram's reign, 2nd Kings 8: 17; 2nd Chron. 21: 5.

837— 1=836 B.C., End of Ahaziah's reign, 2nd Kings 8: 26; 2nd Chron. 22: 2.

836— 6=830 B.C., End of Athaliah's usurpation, 2nd Kings 11: 3; 2nd Chron. 22: 12.

830—40=790 B.C., End of Jehoash's reign, 2nd Kings 12: 1; 2nd Chron 24: 1.

790—29=761 B.C., End of Amaziah's reign, 2nd Kings 14: 2; 2nd Chron. 25: 1.

CHART III

761—52=709 B.C., End of Uzziah's reign, 2nd Kings 15: 2; 2nd Chron. 26: 3.

709— 2=707 B.C., End of Inter-regnum, 2nd Kings 15: 27 and 32.

707—16=691 B.C., End of Jotham's reign, 2nd Kings 15: 33; 2nd Chron. 27: 1.

691—16=675 B.C., End of Ahaz' reign, 2nd Kings 16: 2; 2nd Chron. 28: 1.

675—29=646 B.C., End of Hezekiah's reign, 2nd Kings 18: 2; 2nd Chron. 29: 1.

646—55=591 B.C., End of Manassah's reign, 2nd Kings 21: 1; 2nd Chron. 33: 1.

591— 2=589 B.C., End of Amon's reign, 2nd Kings 21: 19; 2nd Chron. 33: 21.

589—31=558 B.C., End of Josiah's reign, 2nd Kings 22: 1; 2nd Chron. 34: 1.

558— 0=558 B.C., Beginning and end of Jehoahaz' reign, 2nd Kings 23: 31; 2nd Chron. 36: 2.

558—11=547 B.C., End of Jehoiakim's reign, 2nd Kings 23: 26; 2nd Chron. 36: 5.

547—1 (3 mo.)=546 B.C., End of Jehoiakin's reign, 2nd Kings 24: 8; 2nd Chron. 36: 9.

546—11=535 B.C., End of Zedekiah's reign, 2nd Kings 24: 18; 2nd Chron. 36: 11.

535—70=465 B.C., End of the Desolation and the coming of Zerubbabel, 2nd Chron. 36: 21-23; Ezra 1: 1-11.

CHART OF THE REIGN OF THE KINGS OF JUDAH FROM SOLOMON TO ZEDEKIAH

CHART III—*Continued*

CHAPTER TWO

THE PERPETUAL SEASONAL CALENDAR BASED ON THE REPRODUCED ANCIENT HEBREW CALENDAR

The possibility of a Perpetual Calendar had not presented itself to the author until Labor Day, Monday, September 5, 1921. Prior to that day, the week-day of the birth of each of several persons had been found, also the week-day of a few historic events had been ascertained, by means of the key to the Passover. The correctness of this work had been determined by referring to the Universal Calendar. But nothing had been done in the way of fixing the week-day and the date of ever-recurring anniversaries, with the single exception of the anniversaries of the Passover, Pentecost and the first day of the Feast of Tabernacles, which had been accomplished almost immediately after the discovery of the Key to the Passover study. The existence of long Passover cycles had been known, and the translation of ancient Hebrew dates of Passovers (Nisan 14) into corresponding Julian and Gregorian dates (March 14th to April 17th) had been accomplished at the time that the long Passover cycle was discovered.

The author reasoned that, if the week-day of a birth, and the week-day of the occurrence of any secular historic event, could be found, the week-days of anniversaries of such births and events should be as easy of determination by means of the legitimate use of the key to the Passover.

This thought was carried into execution on the Labor Day mentioned above. The event chosen as a basis of this work was *Independence Day*. The period of time chosen was the current long Passover cycle, which began with 1914 and will end with 1941. The place of 1914 in this, the 121st, long cycle was found in the only possible way, as follows: 1447+1914=3361; 3361÷28=120 1/28. The 1 remainder shows that 1914 was the 1st year of the 121st long Passover cycle. In like manner the place of 1941 in the same cycle was found; 1447+1941=3388; 3388÷28=121. The absence of a remainder shows that 1941 will be the 28th and last year of the 121st long cycle. With this cycle as a basis, the week-day of July 4, in each of these years, was found by beginning a fragmentary calendar with the week-day and the Gregorian date of the Passover of the respective years, thence working downward to find the week-day of each of the twenty-eight anniversaries of Independence Day—July 4. The following Calendar XIII is the fragmentary calendar of 1914, when Passover week-day and Gregorian date were Monday, April 6.

	S	M	Tu	W	Th	F	St
	..	**6**	7	8	9	10	11
April	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	..	..
	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
May	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31	..	..	..	..	..	..
	..	1	2	3	4	5	6
	7	8	9	10	11	12	13
June	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	..	..	..	..
July	..	..	..	1	2	3	**4**

CALENDAR XIII.

(FRAGMENTARY CALENDAR OF 1914 A.D.)

In like manner a fragmentary calendar for each of the years, between 1914 and 1941, was made. Starting with the Passover week-day and date of the respective years, Independence Day was as follows: 1915, Sunday; 1916 (Leap-year), Tuesday; 1917, Wednesday; 1918, Thursday; 1919, Friday; 1920 (Leap-year), Sunday; 1921, Monday; 1922, Tuesday; 1923, Wednesday; 1924 (Leap-year), Friday; 1925, Saturday; 1926, Sunday; 1927, Monday; 1928 (Leap-year), Wednesday; 1929, Thursday; 1930, Friday; 1931, Saturday; 1932 (Leap-year), Monday; 1933, Tuesday; 1934, Wednesday; 1935, Thursday; 1936 (Leap-year), Saturday; 1937, Sunday; 1938, Monday; 1939, Tuesday; 1940 (Leap-year), Thursday. Below (Calendar XIV) is the fragmentary calendar for 1941, the last of the 28 years, whose Passover week-day and Gregorian date were Thursday, April 17.

	S	M	Tu	W	Th	F	St
April	..	..	..	..	**17**	18	19
	20	21	22	23	24	25	26
	27	28	29	30	..	..	..
May	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
June	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	..	..	..	..	..
July	..	..	1	2	3	**4**	..

CALENDAR XIV.

(FRAGMENTARY CALENDAR OF 1941 A.D.)

Knowing that 1942 would be the first year of the 122nd long cycle (1447+1941=3389; 3389÷28=121 1/28), its fragmentary calendar should be a reproduction of that of 1914. As in 1914, so in 1942, the week-day and Gregorian date of the Passover were Monday, April 6. Starting with that point of time, Independence Day, for 1942, is shown, in Calendar XV, to be Saturday:

	S	M	Tu	W	Th	F	St
	..	**6**	7	8	9	10	11
April	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	..	..
	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
May	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31	..	..	..	..	..	..
	..	1	2	3	4	5	6
	7	8	9	10	11	12	13
June	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	..	..	..	..
July	..	..	..	1	2	3	**4**

CALENDAR XV.

(FRAGMENTARY CALENDAR OF 1942 A.D.)

Thus the 15th fragmentary calendar proved to be that of the first year of another long cycle. If that of 1942 was the same as that of 1914, then the calendar of 1943 must be a reproduction of that of 1915, and so on for corresponding years of the two cycles, 121st and 122nd. Hence the calendar for 1969 (1447+1969=3416; 3416÷28=122), the 28th year of its cycle, must be a reproduction of the calendar of 1941.

Were these fragmentary calendars correct? This was answered by the Universal Calendar, which confirmed the accuracy of the week-days of the Anniversaries of Independence Day, from 1914 to 1941 inclusive, and also that of the year 1942. Thus had been discovered the Perpetual Calendar, by means of which any year of time may be correctly placed, in the long Passover cycle to which it may belong, and, having been placed, the week-day and date of all anniversaries in that year can be found.

The work of building the Perpetual Calendar was undertaken without a doubt concerning the outcome. As a guide to its construction, Chart III was first made. This chart is that of the Hebrew long and short years composing the 121st long Passover cycle (1914 to 1941 inclusive). The 28 years are divided into the four component Short Passover cycles of seven years each, in which the Passover occurs on each of the seven week-days in the following order: (1) M (2) F (3) Tu (4) St (5) W (6) S (7) Th. This week-day order of Passovers repeats itself through each of the four groups of seven years. These years are numbered from 1 to 28, in the chart. Mentally they must be remembered from 1 to 7 in each short cycle, for fixing the week-day of the respective Passovers. The numbers from 1 to 28, fix the dates of the respective Passovers. The March dates stand above, and the April dates below, the marks representing the years.

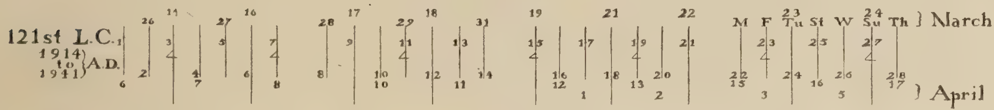

Chart IV

Chart IV is a reproduction of the lower half of Chart II, as to Hebrew long and short years, and as to week-days and dates of Passovers. Chart II is of the 51st long Passover cycle, including the years from 46 B.C., to 19 B.C., therefore the dates of Passovers are Julian. Chart IV is of the 121st long Passover cycle, including the years from 1914 to 1941, therefore the dates of these Passovers are Gregorian. In both charts the dates and the week-days of the Passovers are the same, but they are separated by 14 days, because of the unfortunate introduction of the Gregorian calendar, which is fully discussed further on. Julian April 6 would be Gregorian April 20.

In each of the 28 pages of the Perpetual Calendar the date of the Gregorian Passover is printed in heavy-face type; and that of the Julian Passover, in Gregorian terms, is in heavy-face type also, and is 14 days later. This, likewise, will be fully discussed in later pages of this chapter and in Chapter Three.

Each page of the Perpetual Calendar was built independently of the 27 other pages. The starting point for each page was the week-day and date of the Gregorian Passover, as represented in Chart IV. The calendar for 1914, the first year of its long cycle, and for all other *First Years,* was constructed by placing April 6 in the *Monday* column and then working backward to January 1, which was found to be *Thursday.* Returning to *Monday,* April 6, the Calendar for 1914, and of all *First Years,* was completed by going forward to December 31, which was found to be *Thursday.*

In like manner was constructed the calendar for 1915, and of all other *Second Years* of long cycles, by placing March 26 in the *Friday* column, then going backward to January 1 (*Friday*) and forward to December 31 (*Friday*). Thus the work was carried on through all the years of the 121st long cycle, the starting point, in the construction of each of the calendars, being the Gregorian Passover date of the respecting years, in the week-day column to which it belongs, working thence backward to January 1 and forward to December 31. The 28th year (1941) will have its Gregorian Passover on *Thursday,* April 17. Turning to the Calendar page for all *Twenty-Eighth* years, it can be seen that, beginning with April 17, in the *Thursday* column, its construction was accomplished by going upward to January 1, which falls in the *Wednesday* column; then returning to Thursday, April 17, that page of the Perpetual Calendar was completed by going downward to December 31, which stands in the *Wednesday* column.

Although the calendar of each of the years was constructed independently, by starting with the Key-determined week-day and Gregorian date of the Passover, there is perfect unity throughout the twenty-eight years of the 121st long cycle. This could not have been if the key-determined week-day of each Passover had not been given its correct Gregorian date, as also determined by the Key to the Passover Study. The Perpetual Calendar could not have been constructed if the Key to the Passover Study had been other than genuine. The only wonder about the Key (**35**) to the Passover Study is that it should have been lost from 70 A.D., to 1914 A.D., a period of 1844 years. How much the finding of this Key may mean to the world only the unfolding of time can tell.

THREE CLASSES OF ANNIVERSARIES

While the title of this book gives emphasis to the *Seasonal Feature* of the *Perpetual Calendar,* the anniversaries of any and all events of history can be found in one or other of its twenty-eight pages. The only chance for error in finding the week-day of any event whose date is of record, is that the recorded date itself may be wrong. Before showing how simply and accurately all anniversaries may be found, in the *Perpetual Calendar,* a few words should be written about Anniversaries themselves.

There are but three classes of anniversaries possible to either the Julian or Gregorian calendar. To the First Class belong all anniversaries that have fixed dates but variable week-days, such as anniversaries of births, marriages, deaths, and all dated events of history, New Year's Day and Christmas Day. There are only a few anniversaries that do not belong to the First Class, five, or more, of which will be shown to belong to the Second Class, while the remaining three belong to the Third Class.

To the Second Class belong the anniversaries that have a fixed week-day but a variable date. There are only five such anniversaries, Labor Day, always the first Monday in September; Thanksgiving Day, always the last Thursday in November; key Good Friday and key Easter Sunday, both of which may come in March or April, but the one cannot be in March while the other is in April, as shown in every one of the 28 calendars; and Mother's Day, the 2nd Sunday in May.

To the Third Class belong anniversaries that have neither a fixed date nor a fixed week-day. Of these there are only three, the Passover, Pentecost and the First Day of the Feast of Tabernacles. These anniversaries were the first to be found by means of the Key to the Passover Study.

In the ancient Hebrew Calendar these had fixed dates but variable week-days. The Hebrew dates of these events were: for the Passover, Nisan 14; for Pentecost, Sivan 7; for the First Day of the Feast of Tabernacles, Tisri 15. But these fixed dates occurred on each of the seven week-days in every seven years. Translating these three Hebrew dates into Julian and Gregorian dates, gave the variableness of dates but did not alter the relationship of the week-days on which these events occur. In the Ancient Hebrew Calendar, and in the Julian Calendar, and in the Gregorian calendar of the 20th, and 21st centuries, the order and relationship of Passover week-days, in every short cycle, have been and will be:

Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday; but for Pentecost and the First Day of the Feast of Tabernacles, there is a change of order, but not relationship, of these days as follows: *Thursday, Monday, Friday, Tuesday, Saturday, Wednesday, Sunday.* The order and relationship of the week-days of these events will never be changed if, hereafter, every century shall be allowed to end with a leap-year.

One peculiar thing shown in the PERPETUAL CALENDAR is that Christmas Day falls on Sunday four times in every long Passover cycle, as does the Passover. But while the Passover Day is Sunday in every 6th year of the four short cycles, with seven years between, Christmas Day falls on Sunday in the following years of every long cycle: the 8th, the 14th, the 19th, and the 25th. The interval is variable as follows: between the 1st and 2nd, it is six years; between the 2nd and 3rd, it is five years; between the 3rd and 4th it is six years. Between Sunday as Christmas Day in the 25th year of one long cycle, and the next Sunday as Christmas Day in the 8th year of the next long cycle, there is an interval of eleven years. Sunday was Christmas Day in 1910, which year was the 25th of the 120th long cycle; the next year in which Sunday was Christmas Day was 1921, the 8th year of the 121st long cycle.

It is not uninteresting to note that July 4 falls on Sunday in the 2nd, 7th, 13th and 24th years of every long cycle, which shows the respective intervals to be 5, 6, and 11 years, with an interval of 6 years between Sunday, July 4, in the 24th year of one cycle, and Sunday, July 4, in the 2nd year of the next succeeding long cycle.

In every long Passover cycle from 46 B.C., to 1582 A.D., there were seven Leap-years, Julian time; and from 1582 to the 1689 A.D., each of the intervening long cycles contained seven Leap-years, Gregorian time. The long cycle beginning with 1690 and ending with 1718 A.D., contained only six Leap-years. All long cycles from 1718 to 1913 A.D., contained seven Leap-years, except the two to which belonged 1800 and 1900, respectively, for each of these century-ending years was a Gregorian non-Leap-year, hence each of the two contained only six Leap-years. All the long cycles from 1914 to 2097 will contain seven Leap-years each. Should Gregorian time be modified before 2100 A.D., so as to allow that year to be a Leap-year, thus insuring that all century-ending years thereafter shall be Leap-years, then every long cycle, to the end of time, will contain seven Leap-years. The same would be true if Julian time should be restored. From 46 B.C., to 1582 A.D. (even down to 1689), and again from 1913 to 2097, the seven Leap-year dates of every long cycle, themselves occurred on each of the seven week-days as follows: (3rd years) Tuesday, (7th years) Sunday, (11th years) Friday, (15th years) Wednesday, (19th years) Monday, (23rd years) Saturday, (27th years), Thursday. This Leap-year cycle was unbroken from 46 B.C. to 1582 A.D. (even to 1689); it will be unbroken from 1914 to 2097 A.D., and should never be broken again to the end of time. Because of century-ending non-Leap-years, this cycle was broken in 1700, 1800 and 1900. If the Gregorian Calendar had never been substituted for the Julian, then Leap-year cycles would never have been broken, but would have been always as shown in the Perpetual Calendar.

An interesting feature of both the Julian and Gregorian Calendars is that, except in Leap-years, the year begins and ends on the same week-day. This, too, is shown in the Perpetual Calendar.

RULE FOR FINDING ANNIVERSARIES

To find the week-day of a dated anniversary; or to find the date of an anniversary when the week-day is fixed; or to find both the week-day and date of anniversaries of the 3rd class, the time-interval between the year the Passover was instituted (B.C. 1447) and the year under inquiry, must be found. The number of years thus found must be divided by 28, the number of years composing a long cycle. The remainder, if any, points to that page of the PERPETUAL CALENDAR to which the year under inquiry belongs. The whole part of the quotient shows the number of long cycles that have been completed, while the remainder shows the place of the year under inquiry, in the next succeeding long cycle of which it forms a part. A single example for each of the three classes will illustrate the rule.

1. What will be the week-day of February 22, 1922, George Washington's birthday?

1447+1922=3369; 3369÷28=120 9/28. The 9 remainder shows that 1922 occupies the 9th place in the 121st long cycle. Turning to the page of the PERPETUAL CALENDAR common to *Ninth Years*, February 22 will be found in the Wednesday column.

2. What will be the date of Labor Day, the first Monday in September, 1922?

1447+1922=3369; 3369÷28=120 9/28. As in example 1 the remainder places 1922 in the 9th place of the 121st long cycle. Looking again at the page of the PERPETUAL CALENDAR common to *Ninth Years*, the first Monday in September, 1922, is found to be September 4.

3. What will be the date and week-day of the Gregorian Passover of 1922?

1447+1922=3369; 3369÷28=120 9/28. As in examples 1 and 2 the 9 remainder points to the 9th year of the 121st long cycle. Chart III shows that, in all *Ninth Years* of long cycles, the date of the Gregorian Passover is March 17. Its week-day is fixed by the fact that the 9th year of a long cycle occupies the 2nd place, in the second short cycle, of the long cycle to which it belongs. The Passover week-day of the second year of every short cycle, is Friday, regardless of its date (if the year under inquiry had fallen in the 2nd place of the first short cycle, the week-day of the Passover would be Friday, but its date would be March 26; if in the third short cycle, the week-day of the Passover would be Friday, but its date would be April 12; if in the fourth short cycle, the week-day of the Passover would be Friday, but its date would be April 3. This is shown, respectively, in the pages for *Second Years*, *Sixteenth Years*, and *Twenty-third Years*.

The year 1922 has been used in the three examples for the reason that the current annual calendar can be brought, easily, in comparison with the page for *Ninth Years*, in the Perpetual Calendar. All dates printed in heavy-face type in the calendar for *Ninth Years* will be found in the same week-day columns in which they have been placed in the current annual calendar.

Any other year might have been chosen for the three examples; and a different year might have been chosen for each example. In either case the remainder would show the correct place of the year under inquiry, in the long cycle to which it might belong, also its place in its own short cycle. The answers would have been as clear and as correct as those given. Other events than Washington's birthday, Labor Day, and the Passover might have been chosen for use in the three examples; for the correct answer can be found to an inquiry about any anniversary belonging to either one of the three classes.

The week-day of the occurrence of any dated historic event can be found by means of the same formula as used in each of the three examples. Using a question mark to represent any year, two question marks to represent any sum, three question marks to represent both the whole part and remainder of the quotient, the formula will be as follows:

1447+(?)=(??); (??)÷28=???-???/28

To find the week-day of events of the first class; the date of events of the second class; and both the date and week-day of events of the third class, the essential thing to be known is the remainder, which invariably points to that page of the calendar to which the secret year (as the year one was born whose age must not be revealed) belongs. To find the week-day, the date, as January 15, must be named, but not the year nor the whole part of the quotient. To illustrate, one was born January 15, in a year not to be named, but known to the individual. She must be told to add to 1447 the *year* of her birth, known to her only, and to divide the sum by 28. The only part of the quotient to be revealed by her is the remainder which she reports to be 11. Turning to the page of the Perpetual Calendar common to *Eleventh Years*, January 15 will be found to be Tuesday, if in the 20th century; but if in the 19th century the same date would fall in the Wednesday column. This feature of one week-day-later, for any given date in the 19th century, is fully explained in the latter part of this chapter.

Having explained THE PERPETUAL CALENDAR, as to how it was constructed, and how events, and anniversaries of any class, may be located in one or other of its 28 pages, the calendar itself follows immediately.

HOW TO USE THE PERPETUAL CALENDAR

All dates are in their correct week-day columns from the beginning of recorded time down to 1582 A.D.; and for all the years of the 20th and 21st Centuries; and all fixed week-days have their *correct dates.*

* * * *

NINETEENTH CENTURY

Any given date in the 19TH CENTURY must stand *one week-day* later than shown in the calendar for that year; any fixed week-day in the *19th century* must have one date earlier than shown in the calendar for that year.

* * * *

EIGHTEENTH CENTURY

Any given date in the 18TH CENTURY must stand *two* week-days later than shown in the calendar for that year; any fixed week-day in the *18th century* must have *two* dates earlier than shown in the calendar for that year.

* * * *

SEVENTEENTH CENTURY

Any given date in the 17TH CENTURY, and including the last 18 years of the *16th century,* must stand *three* week-days later than shown in the calendar for that year; any fixed week-day from 1582 to 1700 A.D., must have *three* dates earlier than shown in the calendar for that year.

CALENDAR OF FIRST YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
					1	2	3
	4	5	6	7	8	9	10
Jan.	11	12	13	14	15	16	17
	18	**19**	20	21	22	23	24
	25	26	27	28	29	30	31
	1	2	3	4	5	6	7
Feb.	8	9	10	11	**12**	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
Mar.	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
				1	2	3	4
	5	6	7	8	**9**	**10**	11
	12	13	14	15	16	17	18
April	19	**20**	21	22	23	24	25
	26	27	28	29	30		
						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
May	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
		1	2	3	4	5	6
	7	8	9	10	**11**	12	13
June	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

FIRST YEARS

From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1914 A.D.
1942 A.D.
1970 A.D.
1998 A.D.
2026 A.D.
2054 A.D.
2082 A.D.
2110 A.D.
2138 A.D.
2166 A.D.
2194 A.D.
2222 A.D.
2250 A.D.
2278 A.D.
2306 A.D.
2334 A.D.
2362 A.D.
2390 A.D.
2418 A.D.
2446 A.D.
2474 A.D.
2502 A.D.
2530 A.D.
2558 A.D.
2586 A.D.
2614 A.D.
2642 A.D.
2670 A.D.
2698 A.D.
2726 A.D.
2754 A.D.
2782 A.D.

S	M	Tu	W	Th	F	St	
			1	2	3	**4**	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	July
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	Aug.
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	
6	**7**	8	9	10	11	12	
13	14	15	16	17	18	19	Sept.
20	21	22	23	24	25	26	
27	28	29	30				
				1	2	3	
4	5	6	7	8	9	10	
11	**12**	13	14	**15**	16	17	Oct.
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	
8	9	10	**11**	12	13	14	
15	16	17	18	19	20	21	Nov.
22	23	24	25	**26**	27	28	
29	30						
		1	2	3	4	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	Dec.
20	21	22	23	24	**25**	26	
27	28	29	30	**31**			

CALENDAR XVI.

WEEK DAYS OF ANNIVERSARIES AND EVENTS IN FIRST YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

February	22	Washington's birthday.
April	12	Key-Easter Sunday.
May	10	Mother's Day.

MONDAY

January	19	Robert E. Lee's birthday.
April	6	Key-Passover Day.
April	20	Springtime (Julian Passover Day).
September	7	Labor Day.
October	12	Discovery of America.

TUESDAY

WEDNESDAY

November	11	Armistice Day.

THURSDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
June	11	Wheat-harvest (Pentecost).
October	15	Fall-gathering (Tabernacles).
December	31	Old Year Day.

FRIDAY

April	10	Key-Good Friday.
December	25	Christmas Day.

SATURDAY

July	4	Independence Day.

CALENDAR OF SECOND YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.						**1**	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	**19**	20	21	22	23
	24	25	26	27	28	29	30
	31						
Feb.		1	2	3	4	5	6
	7	8	9	10	11	**12**	13
	14	15	16	17	18	19	20
	21	**22**	23	24	25	26	27
	28						
Mar.		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	**26**	27
	28	29	30	31			
April					1	2	3
	4	5	6	7	8	**9**	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
May							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	**31**					
June			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

SECOND YEARS

From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1915 A.D.
1943 A.D.
1971 A.D.
1999 A.D.
2027 A.D.
2055 A.D.
2083 A.D.
2111 A.D.
2139 A.D.
2167 A.D.
2195 A.D.
2223 A.D.
2251 A.D.
2279 A.D.
2307 A.D.
2335 A.D.
2363 A.D.
2391 A.D.
2419 A.D.
2447 A.D.
2475 A.D.
2503 A.D.
2531 A.D.
2559 A.D.
2587 A.D.
2615 A.D.
2643 A.D.
2671 A.D.
2699 A.D.
2727 A.D.
2755 A.D.
2783 A.D.

S	M	Tu	W	Th	F	St	
				1	2	3	July
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	Aug.
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	Sept.
5	**6**	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	30			
					1	2	Oct.
3	**4**	5	6	7	8	9	
10	11	**12**	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	Nov.
7	8	9	10	**11**	12	13	
14	15	16	17	18	19	20	
21	22	23	24	**25**	26	27	
28	29	30					
			1	2	3	4	Dec.
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	**25**	
26	27	28	29	30	**31**		

CALENDAR XVII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN SECOND YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

March	28	Key-Easter Sunday.
May	9	Mother's Day.
July	4	Independence Day.

MONDAY

February	22	Washington's birthday.
May	31	Beginning of wheat-harvest (Julian Pentecost).
September	6	Labor Day.
October	4	Fall-gathering (Julian Feast of Tabernacles).

TUESDAY

January	19	Lee's birthday.
October	12	Discovery of America.

WEDNESDAY

THURSDAY

November	11	Armistice Day.
November	25	Thanksgiving Day.

FRIDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
March	26	Key-Passover Day.
March	26	Key-Good Friday.
April	9	Springtime (Julian Passover).
April	9	Surrender at Appomattox.
December	31	Old Year Day.

SATURDAY

December	25	Christmas Day.

CALENDAR OF THIRD YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEAR

	S	M	Tu	W	Th	F	St
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
Jan.	16	17	18	**19**	20	21	22
	23	24	25	26	27	28	29
	30	31					
			1	2	3	4	5
	6	7	8	9	10	11	**12**
Feb.	13	14	15	16	17	18	19
	20	21	**22**	23	24	25	26
	27	28	**29**				
				1	2	3	4
	5	6	7	8	9	10	11
Mar.	12	13	**14**	15	16	**17**	18
	19	20	21	22	23	24	25
	26	27	**28**	29	30	31	
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
April	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
		1	2	3	4	5	6
	7	8	9	10	11	12	13
May	**14**	15	16	17	18	**19**	20
	21	22	23	24	25	26	27
	28	29	30	31			
					1	2	**3**
	4	5	6	7	8	9	10
June	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

THIRD YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1916 A.D.
1944 A.D.
1972 A.D.
2000 A.D.
2028 A.D.
2056 A.D.
2084 A.D.
2112 A.D.
2140 A.D.
2168 A.D.
2196 A.D.
2224 A.D.
2252 A.D.
2280 A.D.
2308 A.D.
2336 A.D.
2364 A.D.
2392 A.D.
2420 A.D.
2448 A.D.
2476 A.D.
2504 A.D.
2532 A.D.
2560 A.D.
2588 A.D.
2616 A.D.
2644 A.D.
2672 A.D.
2700 A.D.
2728 A.D.
2756 A.D.
2784 A.D.
2812 A.D.

S	M	Tu	W	Th	F	St	
						1	
2	3	**4**	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	July
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	Aug.
20	21	22	23	24	25	26	
27	28	29	30	31			
					1	2	
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	Sept.
17	18	19	20	21	**22**	23	
24	25	26	27	28	29	30	
1	2	3	4	5	6	7	
8	9	10	11	**12**	13	14	
15	16	17	18	19	20	21	Oct.
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	
5	6	7	8	9	10	**11**	
12	13	14	15	16	17	18	Nov.
19	20	21	22	23	24	25	
26	27	28	29	**30**			
					1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	Dec.
17	18	19	20	21	22	23	
24	**25**	26	27	28	29	30	
31							

CALENDAR XVIII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN THIRD YEARS OF ALL LONG PASSOVER CYCLES

Sunday

March	19	Key-Easter Sunday.
April	9	Surrender at Appomattox.
May	14	Mother's Day.
December	31	Old Year Day.

Monday

September	4	Labor Day.
December	25	Christmas Day.

Tuesday

February	22	Washington's birthday.
February	29	Leap-year Day.
March	14	Key-Passover Day.
March	28	Springtime (Julian Passover).
July	4	Independence Day.

Wednesday

January	19	Lee's birthday.

Thursday

October	12	Discovery of America.
November	30	Thanksgiving Day.

Friday

March	17	Key-Good Friday.
May	19	Wheat-harvest (Julian Pentecost).
September	22	Fall-gathering (Julian Tabernacles).

Saturday

January	1	New Year's Day.
February	12	Lincoln's birthday.
November	11	Armistice Day.
June	3	Jefferson Davis' birthday.

CALENDAR OF FOURTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.	..	**1**	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	**19**	20
	21	22	23	24	25	26	27
	28	29	30	31	..	..	..
Feb.	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	**12**	13	14	15	16	17
	18	19	20	21	**22**	23	24
	25	26	27	28	..	..	..
Mar.	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
April	1	2	3	4	5	**6**	**7**
	8	**9**	10	11	12	13	14
	15	16	17	18	19	20	**21**
	22	23	24	25	26	27	28
	29	30	..	..	..	..	..
May	..	..	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31	..	..
June	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	**12**	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

FOURTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1917 A.D.
1945 A.D.
1973 A.D.
2001 A.D.
2029 A.D.
2057 A.D.
2085 A.D.
2113 A.D.
2141 A.D.
2169 A.D.
2197 A.D.
2225 A.D.
2253 A.D.
2281 A.D.
2309 A.D.
2337 A.D.
2365 A.D.
2393 A.D.
2421 A.D.
2449 A.D.
2477 A.D.
2505 A.D.
2533 A.D.
2561 A.D.
2589 A.D.
2617 A.D.
2645 A.D.
2673 A.D.
2701 A.D.
2729 A.D.
2757 A.D.
2785 A.D.

	S	M	Tu	W	Th	F	St
July	1	2	3	**4**	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31	..	..	..	..
Aug.	..	..	..	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	..
Sept.	..	..	..	..	..	..	1
	2	**3**	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	..	..	..	..	..	..
Oct.	..	1	2	3	4	5	6
	7	8	9	10	11	**12**	13
	14	15	**16**	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31	..	..	..
Nov.	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	**29**	30	..
Dec.	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	**25**	26	27	28	29
	30	**31**	..	..	..	..	..

CALENDAR XIX.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN FOURTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	8	Key-Easter Sunday.
May	13	Mother's Day.
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

MONDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
September	3	Labor Day.
December	31	Old Year Day.

TUESDAY

June	12	Wheat-harvest (Julian Pentecost).
October	16	Fall-gathering (Julian Feast of Tabernacles).
December	25	Christmas Day.

WEDNESDAY

July	4	Independence Day.

THURSDAY

February	22	Washington's birthday.
November	29	Thanksgiving Day.

FRIDAY

January	19	Lee's birthday.
April	6	Key-Good Friday.
October	12	Discovery of America.

SATURDAY

April	7	Key-Passover Day.
April	21	Springtime (Julian Passover).

CALENDAR OF FIFTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.			**1**	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	**19**
	20	21	22	23	24	25	26
	27	28	29	30	31		
Feb.						1	2
	3	4	5	6	7	8	9
	10	11	**12**	13	14	15	16
	17	18	19	20	21	**22**	23
	24	25	26	27	28		
Mar.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	**27**	28	**29**	30
	31						
April		1	2	3	4	5	6
	7	8	**9**	**10**	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				
May				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
June							**1**
	2	**3**	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						

FIFTH YEARS
From 1447 B.C.
to 1582 A.D.
* * *
From 1582 A.D.
to 1900 A.D.
* * *
1918 A.D.
1946 A.D.
1974 A.D.
2002 A.D.
2030 A.D.
2058 A.D.
2086 A.D.
2114 A.D.
2142 A.D.
2170 A.D.
2198 A.D.
2226 A.D.
2254 A.D.
2282 A.D.
2310 A.D.
2338 A.D.
2366 A.D.
2394 A.D.
2422 A.D.
2450 A.D.
2478 A.D.
2506 A.D.
2534 A.D.
2562 A.D.
2590 A.D.
2618 A.D.
2646 A.D.
2674 A.D.
2702 A.D.
2730 A.D.
2758 A.D.
2786 A.D.
2814 A.D.

S	M	Tu	W	Th	F	St	
	1	2	3	**4**	5	6	July
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	Aug.
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	**2**	3	4	5	6	7	Sept.
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30						
		1	2	3	4	**5**	Oct.
6	7	8	9	10	11	**12**	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30	31			
					1	2	Nov.
3	4	5	6	7	8	9	
10	**11**	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	**28**	29	30	
1	2	3	4	5	6	7	Dec.
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	**25**	26	27	28	
29	30	**31**					

CALENDAR XX.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN FIFTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

March	31	Key-Easter Sunday.
May	12	Mother's Day.

MONDAY

June	3	Jefferson Davis' birthday.
September	2	Labor Day.
November	11	Armistice Day.

TUESDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

WEDNESDAY

March	27	Key-Passover Day.
April	10	Springtime (Julian Passover).
December	25	Christmas Day.

THURSDAY

July	4	Independence Day.
November	28	Thanksgiving Day.

FRIDAY

February	22	Washington's birthday.
March	29	Key-Good Friday.

SATURDAY

January	19	Lee's birthday.
June	1	Wheat-harvest (Julian Pentecost).
October	5	Fall-gathering (Julian Feast of Tabernacles).
October	12	Discovery of America.

CALENDAR OF SIXTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
				1	2	3	4
	5	6	7	8	9	10	11
Jan.	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	

	S	M	Tu	W	Th	F	St
							1
	2	3	4	5	6	7	8
Feb.	9	10	11	**12**	13	14	15
	16	17	18	19	20	21	**22**
	23	24	25	26	27	28	

	S	M	Tu	W	Th	F	St
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
Mar.	**16**	17	18	19	20	**21**	22
	23	24	25	26	27	28	29
	30	31					

	S	M	Tu	W	Th	F	St
			1	2	3	4	5
	6	7	8	**9**	10	11	12
April	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

	S	M	Tu	W	Th	F	St
					1	2	3
	4	5	6	7	8	9	10
May	**11**	12	13	14	15	16	17
	18	19	20	**21**	22	23	24
	25	26	27	28	29	30	31

	S	M	Tu	W	Th	F	St
	1	2	**3**	4	5	6	7
	8	9	10	11	12	13	14
June	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					

SIXTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1919 A.D.
1947 A.D.
1975 A.D.
2003 A.D.
2031 A.D.
2059 A.D.
2087 A.D.
2115 A.D.
2143 A.D.
2171 A.D.
2199 A.D.
2227 A.D.
2255 A.D.
2283 A.D.
2311 A.D.
2339 A.D.
2367 A.D.
2395 A.D.
2423 A.D.
2451 A.D.
2479 A.D.
2507 A.D.
2535 A.D.
2563 A.D.
2591 A.D.
2619 A.D.
2647 A.D.
2675 A.D.
2703 A.D.
2731 A.D.
2759 A.D.
2787 A.D.

S	M	Tu	W	Th	F	St	
		1	2	3	**4**	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	July
20	21	22	23	24	25	26	
27	28	29	30	31			

S	M	Tu	W	Th	F	St	
					1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	Aug.
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

S	M	Tu	W	Th	F	St	
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Sept.
21	22	23	**24**	25	26	27	
28	29	30					

S	M	Tu	W	Th	F	St	
			1	2	3	4	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	Oct.
19	20	21	22	23	24	25	
26	27	28	29	30	31		

S	M	Tu	W	Th	F	St	
						1	
2	3	4	5	6	7	8	
9	10	**11**	12	13	14	15	Nov.
16	17	18	19	20	21	22	
23	24	25	26	**27**	28	29	
30							

S	M	Tu	W	Th	F	St	
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Dec.
21	22	23	24	**25**	26	27	
28	29	30	**31**				

CALENDAR XXI.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN SIXTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	19	Lee's birthday.
March	16	Key-Passover Day.
March	23	Key-Easter Sunday.
March	30	Springtime (Julian Passover).
May	11	Mother's Day.
October	12	Discovery of America.

MONDAY

September	1	Labor Day.

TUESDAY

November	11	Armistice Day.

WEDNESDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
May	21	Wheat-harvest (Julian Pentecost).
September	24	Fall-gathering (Julian Tabernacles).
December	31	Old Year Day.

THURSDAY

November	27	Thanksgiving Day.
December	25	Christmas Day.

FRIDAY

March	21	Key-Good Friday.
July	4	Independence Day.

SATURDAY

February	22	Washington's birthday.

CALENDAR OF SEVENTH YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEAR

	S	M	Tu	W	Th	F	St
					1	2	3
	4	5	6	7	8	9	10
Jan.	11	12	13	14	15	16	17
	18	**19**	20	21	22	23	24
	25	26	27	28	29	30	31
	1	2	3	4	5	6	7
	8	9	10	11	**12**	13	14
Feb.	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29						
		1	2	3	4	5	6
	7	8	**9**	10	11	12	13
Mar.	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
					1	2	3
	4	5	6	7	**8**	**9**	10
April	**11**	12	13	14	15	16	17
	18	19	20	21	**22**	23	24
	25	26	27	28	29	30	
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
May	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
			1	2	3	4	5
	6	7	8	9	10	11	12
June	**13**	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

SEVENTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1920 A.D.
1948 A.D.
1976 A.D.
2004 A.D.
2032 A.D.
2060 A.D.
2088 A.D.
2116 A.D.
2144 A.D.
2172 A.D.
2200 A.D.
2228 A.D.
2256 A.D.
2284 A.D.
2312 A.D.
2340 A.D.
2368 A.D.
2396 A.D.
2424 A.D.
2452 A.D.
2480 A.D.
2508 A.D.
2536 A.D.
2564 A.D.
2592 A.D.
2620 A.D.
2648 A.D.
2676 A.D.
2704 A.D.
2732 A.D.
2760 A.D.
2788 A.D.

S	M	Tu	W	Th	F	St	
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	July
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Aug.
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	
5	**6**	7	8	9	10	11	
12	13	14	15	16	17	18	Sept.
19	20	21	22	23	24	25	
26	27	28	29	30			
					1	2	
3	4	5	6	7	8	9	
10	11	**12**	13	14	15	16	
17	18	19	20	21	22	23	Oct.
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	
7	8	9	10	**11**	12	13	
14	15	16	17	18	19	20	Nov.
21	22	23	24	**25**	26	27	
28	29	30					
			1	2	3	4	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	Dec.
19	20	21	22	23	24	**25**	
26	27	28	29	30	**31**		

CALENDAR XXII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN SEVENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

February	22	Washington's birthday.
February	29	Leap-year Day.
April	11	Key-Easter Sunday.
May	9	Mother's Day.
June	13	Wheat-harvest (Julian Pentecost).
July	4	Independence Day.
October	17	Fall-gathering (Julian Tabernacles).

MONDAY

January	19	Lee's birthday.
September	6	Labor Day.

TUESDAY

October	12	Discovery of America.

WEDNESDAY

THURSDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	8	Key-Passover Day.
April	22	Springtime (Julian Passover).
November	11	Armistice Day.
November	25	Thanksgiving Day.

FRIDAY

April	9	Key-Good Friday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

SATURDAY

December	25	Christmas Day.

CALENDAR OF EIGHTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
Jan.	16	17	18	**19**	20	21	22
	23	24	25	26	27	28	29
	30	31					

	S	M	Tu	W	Th	F	St
			1	2	3	4	5
	6	7	8	9	10	11	**12**
Feb.	13	14	15	16	17	18	19
	20	21	**22**	23	24	25	26
	27	28					

	S	M	Tu	W	Th	F	St
			1	2	3	4	5
	6	7	8	9	10	11	12
Mar.	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	**28**	29	30	31		

	S	M	Tu	W	Th	F	St
						1	2
	3	4	5	6	7	8	**9**
	10	**11**	12	13	14	15	16
April	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

	S	M	Tu	W	Th	F	St
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
May	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				

	S	M	Tu	W	Th	F	St
				1	**2**	3	4
	5	6	7	8	9	10	11
June	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

EIGHTH YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

* * *

1921 A.D.
1949 A.D.
1977 A.D.
2005 A.D.
2033 A.D.
2061 A.D.
2089 A.D.
2117 A.D.
2145 A.D.
2173 A.D.
2201 A.D.
2229 A.D.
2257 A.D.
2285 A.D.
2313 A.D.
2341 A.D.
2369 A.D.
2397 A.D.
2425 A.D.
2453 A.D.
2481 A.D.
2509 A.D.
2537 A.D.
2565 A.D.
2593 A.D.
2621 A.D.
2649 A.D.
2677 A.D.
2705 A.D.
2733 A.D.
2761 A.D.
2789 A.D.

S	M	Tu	W	Th	F	St	
					1	2	
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	July
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

S	M	Tu	W	Th	F	St	
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Aug.
21	22	23	24	25	26	27	
28	29	30	31				

S	M	Tu	W	Th	F	St	
				1	2	3	
4	**5**	6	7	8	9	10	
11	12	13	14	15	16	17	Sept.
18	19	20	21	22	23	24	
25	26	27	28	29	30		

S	M	Tu	W	Th	F	St	
						1	
2	3	4	5	**6**	7	8	
9	10	11	**12**	13	14	15	
16	17	18	19	20	21	22	Oct.
23	24	25	26	27	28	29	
30	31						

S	M	Tu	W	Th	F	St	
		1	2	3	4	5	
6	7	8	9	10	**11**	12	
13	14	15	16	17	18	19	Nov.
20	21	22	23	**24**	25	26	
27	28	29	30				

S	M	Tu	W	Th	F	St	
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	Dec.
18	19	20	21	22	23	24	
25	26	27	28	29	30	**31**	

CALENDAR XXIII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN EIGHTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	3	Key-Easter Sunday.
May	8	Mother's Day.
December	25	Christmas Day.

MONDAY

March	28	Key-Passover Day.
April	11	Springtime (Julian Passover).
July	4	Independence Day.
September	5	Labor Day.

TUESDAY

February	22	Washington's birthday.

WEDNESDAY

January	19	Lee's birthday.
October	12	Discovery of America.

THURSDAY

June	2	Wheat-harvest (Julian Pentecost).
October	6	Fall-gathering (Julian Feast of Tabernacles).
November	24	Thanksgiving Day.

FRIDAY

April	1	Key-Good Friday.
November	11	Armistice Day.

SATURDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

CALENDAR OF NINTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
Jan.	15	16	17	18	**19**	20	21
	22	23	24	25	26	27	28
	29	30	31				
				1	2	3	4
	5	6	7	8	9	10	11
Feb.	**12**	13	14	15	16	17	18
	19	20	21	**22**	23	24	25
	26	27	28				
				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	**17**	18
Mar.	**19**	20	21	22	23	24	25
	26	27	28	29	30	**31**	
							1
	2	3	4	5	6	7	8
April	**9**	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
		1	2	3	4	5	6
	7	8	9	10	11	12	13
May	**14**	15	16	17	18	19	20
	21	**22**	23	24	25	26	27
	28	29	30	31			
					1	2	3
	4	5	6	7	8	9	10
June	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

NINTH YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

* * *

1922 A.D.
1950 A.D.
1978 A.D.
2006 A.D.
2034 A.D.
2062 A.D.
2090 A.D.
2118 A.D.
2146 A.D.
2174 A.D.
2202 A.D.
2230 A.D.
2258 A.D.
2286 A.D.
2314 A.D.
2342 A.D.
2370 A.D.
2398 A.D.
2426 A.D.
2454 A.D.
2482 A.D.
2510 A.D.
2538 A.D.
2566 A.D.
2594 A.D.
2622 A.D.
2650 A.D.
2678 A.D.
2706 A.D.
2734 A.D.
2762 A.D.
2790 A.D.
2818 A.D.

S	M	Tu	W	Th	F	St	
						1	
2	3	**4**	5	6	7	8	
9	10	11	12	13	14	15	July
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	Aug.
20	21	22	23	24	25	26	
27	28	29	30	31			
					1	2	
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	Sept.
17	18	19	20	21	22	23	
24	**25**	26	27	28	29	30	
1	2	3	4	5	6	7	
8	9	10	11	**12**	13	14	
15	16	17	18	19	20	21	Oct.
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	
5	6	7	8	9	10	**11**	
12	13	14	15	16	17	18	Nov.
19	20	21	22	23	24	25	
26	27	28	29	**30**			
					1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	Dec.
17	18	19	20	21	22	23	
24	**25**	26	27	28	29	30	
31							

CALENDAR XXIV.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN NINTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
March	19	Key-Easter Sunday.
April	9	Surrender at Appomattox.
May	14	Mother's Day.
December	31	Old Year Day.

MONDAY

May	22	Wheat-harvest (Julian Pentecost).
September	4	Labor Day.
September	25	Fall-gathering (Julian Tabernacles).
December	25	Christmas Day.

TUESDAY

July	4	Independence Day.

WEDNESDAY

February	22	Washington's birthday.

THURSDAY

January	19	Lee's birthday.
October	12	Discovery of America.
November	30	Thanksgiving Day.

FRIDAY

March	17	Key-Passover Day.
March	17	Key-Good Friday.
March	31	Springtime (Julian Passover).

SATURDAY

November	11	Armistice Day.

CALENDAR OF TENTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
		1	2	3	4	5	6
	7	8	9	10	11	12	13
Jan.	14	15	16	17	18	**19**	20
	21	22	23	24	25	26	27
	28	29	30	31			
					1	2	3
	4	5	6	7	8	9	10
Feb.	11	**12**	13	14	15	16	17
	18	19	20	21	**22**	23	24
	25	26	27	28			
					1	2	3
	4	5	6	7	8	9	10
Mar.	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
	1	2	3	4	5	6	7
	8	**9**	**10**	11	12	**13**	14
April	**15**	16	17	18	19	20	21
	22	23	**24**	25	26	27	28
	29	30					
			1	2	3	4	5
	6	7	8	9	10	11	12
May	**13**	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
						1	2
	3	4	5	6	7	8	9
June	10	11	12	13	14	**15**	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

TENTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1923 A.D.
1951 A.D.
1979 A.D.
2007 A.D.
2035 A.D.
2063 A.D.
2091 A.D.
2119 A.D.
2147 A.D.
2175 A.D.
2203 A.D.
2231 A.D.
2259 A.D.
2287 A.D.
2315 A.D.
2343 A.D.
2371 A.D.
2399 A.D.
2427 A.D.
2455 A.D.
2483 A.D.
2511 A.D.
2539 A.D.
2567 A.D.
2595 A.D.
2623 A.D.
2651 A.D.
2679 A.D.
2707 A.D.
2735 A.D.
2763 A.D.
2791 A.D.
2819 A.D.

S	M	Tu	W	Th	F	St	
1	2	3	**4**	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	July
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	Aug.
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	
2	**3**	4	5	6	7	8	
9	10	11	12	13	14	15	Sept.
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30							
	1	2	3	4	5	6	
7	8	9	10	11	**12**	13	
14	15	16	17	18	**19**	20	Oct.
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	Nov.
18	19	20	21	22	23	24	
25	26	27	28	**29**	30		
						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	Dec.
16	17	18	19	20	21	22	
23	24	**25**	26	27	28	29	
30	**31**						

CALENDAR XXV.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	15	Key-Easter Sunday.
May	13	Mother's Day.
November	11	Armistice Day.

MONDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
September	3	Labor Day.
December	31	Old Year Day.

TUESDAY

April	10	Key-Passover Day.
April	24	Springtime (Julian Passover).
December	25	Christmas Day.

WEDNESDAY

July	4	Independence Day.

THURSDAY

February	22	Washington's birthday.
November	29	Thanksgiving Day.

FRIDAY

January	19	Lee's birthday.
April	13	Key-Good Friday.
June	15	Wheat-harvest (Julian Pentecost).
October	12	Discovery of America.
October	19	Fall-gathering (Julian Tabernacles).

SATURDAY

CALENDAR OF ELEVENTH YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEAR

	S	M	Tu	W	Th	F	St
			1	2	3	4	5
	6	7	8	9	10	11	12
Jan.	13	14	15	16	17	18	**19**
	20	21	22	23	24	25	26
	27	28	29	30	31		
						1	2
	3	4	5	6	7	8	9
Feb.	10	11	**12**	13	14	15	16
	17	18	19	20	21	**22**	23
	24	25	26	27	28	**29**	
							1
	2	3	4	5	6	7	8
Mar.	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	**28**	**29**
	30	31					
			1	2	3	4	5
	6	7	8	**9**	10	11	**12**
April	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			
					1	2	3
	4	5	6	7	8	9	10
May	**11**	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
	1	2	**3**	4	5	6	7
	8	9	10	11	12	13	14
June	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					

ELEVENTH YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

* * *

1924 A.D.
1952 A.D.
1980 A.D.
2008 A.D.
2036 A.D.
2064 A.D.
2092 A.D.
2120 A.D.
2148 A.D.
2176 A.D.
2204 A.D.
2232 A.D.
2260 A.D.
2288 A.D.
2316 A.D.
2344 A.D.
2372 A.D.
2400 A.D.
2428 A.D.
2456 A.D.
2484 A.D.
2512 A.D.
2540 A.D.
2568 A.D.
2596 A.D.
2624 A.D.
2652 A.D.
2680 A.D.
2708 A.D.
2736 A.D.
2764 A.D.
2792 A.D.
2820 A.D.

S	M	Tu	W	Th	F	St	
		1	2	3	**4**	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	July
20	21	22	23	24	25	26	
27	28	29	30	31			
					1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	Aug.
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Sept.
21	22	23	24	25	26	27	
28	29	30					
			1	2	3	4	
5	6	**7**	8	9	10	11	
12	13	14	15	16	17	18	Oct.
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	
2	3	4	5	6	7	8	
9	10	**11**	12	13	14	15	Nov.
16	17	18	19	20	21	22	
23	24	25	26	**27**	28	29	
30							
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Dec.
21	22	23	24	**25**	26	27	
28	29	30	**31**				

CALENDAR XXVI.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN ELEVENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

March	30	Key-Easter Sunday.
May	11	Mother's Day.
October	12	Discovery of America.

MONDAY

September	1	Labor Day.

TUESDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
June	3	Wheat-harvest (Julian Pentecost).
October	7	Fall-gathering (Julian Tabernacles).
November	11	Armistice Day.

WEDNESDAY

April	9	Surrender at Appomattox.
December	31	Old Year Day.

THURSDAY

November	27	Thanksgiving Day.
December	25	Christmas Day.

FRIDAY

February	22	Washington's birthday.
February	29	Leap-year Day.
March	28	Key-Good Friday.
July	4	Independence Day.

SATURDAY

January	19	Lee's birthday.
March	29	Key-Passover Day.
April	12	Springtime (Julian Passover).

CALENDAR OF TWELFTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
					1	2	3
	4	5	6	7	8	9	10
Jan.	11	12	13	14	15	16	17
	18	**19**	20	21	22	23	24
	25	26	27	28	29	30	31
	1	2	3	4	5	6	7
	8	9	10	11	**12**	13	14
Feb.	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
Mar.	15	16	17	**18**	19	**20**	21
	22	23	24	25	26	27	28
	29	30	31				
				1	2	3	4
	5	6	7	8	**9**	10	11
April	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
						1	2
	3	4	5	6	7	8	9
May	**10**	11	12	13	14	15	16
	17	18	19	20	21	22	**23**
	24	25	26	27	28	29	30
	31						
		1	2	**3**	4	5	6
	7	8	9	10	11	12	13
June	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

TWELFTH YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

* * *

1925 A.D.
1953 A.D.
1981 A.D.
2009 A.D.
2037 A.D.
2065 A.D.
2093 A.D.
2121 A.D.
2149 A.D.
2177 A.D.
2205 A.D.
2233 A.D.
2261 A.D.
2289 A.D.
2317 A.D.
2345 A.D.
2373 A.D.
2401 A.D.
2429 A.D.
2457 A.D.
2485 A.D.
2513 A.D.
2541 A.D.
2569 A.D.
2597 A.D.
2625 A.D.
2653 A.D.
2681 A.D.
2709 A.D.
2737 A.D.
2765 A.D.
2793 A.D.

S	M	Tu	W	Th	F	St	
			1	2	3	**4**	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	July
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	Aug.
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	
6	**7**	8	9	10	11	12	
13	14	15	16	17	18	19	Sept.
20	21	22	23	24	25	**26**	
27	28	29	30				
				1	2	3	
4	5	6	7	8	9	10	
11	**12**	13	14	15	16	17	Oct.
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	
8	9	10	**11**	12	13	14	
15	16	17	18	19	20	21	Nov.
22	23	24	25	**26**	27	28	
29	30						
		1	2	3	4	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	Dec.
20	21	22	23	24	**25**	26	
27	28	29	30	**31**			

CALENDAR XXVII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWELFTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

February	22	Washington's birthday.
March	22	Key-Easter Sunday.
May	10	Mother's Day.

MONDAY

January	19	Lee's birthday.
September	7	Labor Day.
October	12	Discovery of America.

TUESDAY

WEDNESDAY

March	18	Key-Passover Day.
April	1	Springtime (Julian Passover).
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

THURSDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
November	26	Thanksgiving Day.
December	31	Old Year Day.

FRIDAY

March	20	Key-Good Friday.
December	25	Christmas Day.

SATURDAY

May	23	Wheat-harvest (Julian Pentecost).
July	4	Independence Day.
September	26	Fall-gathering (Julian Tabernacles).

CALENDAR OF THIRTEENTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
Jan.	17	18	**19**	20	21	22	23
	24	25	26	27	28	29	30
	31						
		1	2	3	4	5	6
	7	8	9	10	11	**12**	13
Feb.	14	15	16	17	18	19	20
	21	**22**	23	24	25	26	27
	28						
		1	2	3	4	5	6
	7	8	9	10	11	12	13
Mar.	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
					1	2	3
	4	5	6	7	8	**9**	10
April	**11**	12	13	14	15	**16**	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
							1
	2	3	4	5	6	7	8
May	**9**	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
			1	2	**3**	4	5
	6	7	8	9	10	11	12
June	13	14	15	**16**	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

THIRTEENTH YEARS
From 1447 B.C. to 1582 A.D.

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From 1582 A.D. to 1900 A.D.

* * *

1926 A.D.
1954 A.D.
1982 A.D.
2010 A.D.
2038 A.D.
2066 A.D.
2094 A.D.
2122 A.D.
2150 A.D.
2178 A.D.
2206 A.D.
2234 A.D.
2262 A.D.
2290 A.D.
2318 A.D.
2346 A.D.
2374 A.D.
2402 A.D.
2430 A.D.
2458 A.D.
2486 A.D.
2514 A.D.
2542 A.D.
2570 A.D.
2598 A.D.
2626 A.D.
2654 A.D.
2682 A.D.
2710 A.D.
2738 A.D.
2766 A.D.
2794 A.D.

S	M	Tu	W	Th	F	St	
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	July
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Aug.
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	
5	**6**	7	8	9	10	11	
12	13	14	15	16	17	18	Sept.
19	20	21	22	23	24	25	
26	27	28	29	30			
					1	2	
3	4	5	6	7	8	9	
10	11	**12**	13	14	15	16	Oct.
17	18	19	**20**	21	22	23	
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	
7	8	9	10	**11**	12	13	
14	15	16	17	18	19	20	Nov.
21	22	23	24	**25**	26	27	
28	29	30					
			1	2	3	4	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	Dec.
19	20	21	22	23	24	**25**	
26	27	28	29	30	**31**		

CALENDAR XXVIII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN THIRTEENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	11	Key-Passover Day.
April	18	Key-Easter Sunday.
April	25	Springtime (Julian Passover).
May	9	Mother's Day.
July	4	Independence Day.

MONDAY

February	22	Washington's birthday.
September	6	Labor Day.

TUESDAY

January	19	Lee's birthday.
October	12	Discovery of America.

WEDNESDAY

June	16	Wheat-harvest (Julian Pentecost).
October	20	Fall-gathering (Julian Tabernacles).

THURSDAY

June	3	Jefferson Davis' birthday.
November	11	Armistice Day.
November	25	Thanksgiving Day.

FRIDAY

January	1	New Year's Day.
February	12	Lincoln's Birthday.
April	9	Surrender at Appomattox.
April	16	Key-Good Friday.
December	31	Old Year Day.

SATURDAY

December	25	Christmas Day.

CALENDAR OF FOURTEENTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
Jan.	16	17	18	**19**	20	21	22
	23	24	25	26	27	28	29
	30	31					
			1	2	3	4	5
	6	7	8	9	10	11	**12**
Feb.	13	14	15	16	17	18	19
	20	21	**22**	23	24	25	26
	27	28					
			1	2	3	4	5
	6	7	8	9	10	11	12
Mar.	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	**31**		
						1	2
	3	4	5	6	7	8	**9**
April	10	11	12	13	**14**	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
May	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
				1	2	**3**	4
	5	6	7	8	9	10	11
June	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

FOURTEENTH YEARS
From 1447 B.C. to 1582 A.D.

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From 1582 A.D. to 1900 A.D.

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1927 A.D.
1955 A.D.
1983 A.D.
2011 A.D.
2039 A.D.
2067 A.D.
2095 A.D.
2123 A.D.
2151 A.D.
2179 A.D.
2207 A.D.
2235 A.D.
2263 A.D.
2291 A.D.
2319 A.D.
2347 A.D.
2375 A.D.
2403 A.D.
2431 A.D.
2459 A.D.
2487 A.D.
2515 A.D.
2543 A.D.
2571 A.D.
2599 A.D.
2627 A.D.
2655 A.D.
2683 A.D.
2711 A.D.
2739 A.D.
2767 A.D.
2795 A.D.

S	M	Tu	W	Th	F	St	
					1	2	
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	July
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Aug.
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	
4	**5**	6	7	8	9	10	
11	12	13	14	15	16	17	Sept.
18	19	20	21	22	23	24	
25	26	27	28	29	30		
						1	
2	3	4	5	6	7	8	
9	10	11	**12**	13	14	15	
16	17	18	19	20	21	22	Oct.
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	
6	7	8	9	10	**11**	12	
13	14	15	16	17	18	19	Nov.
20	21	22	23	**24**	25	26	
27	28	29	30				
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	Dec.
18	19	20	21	22	23	24	
25	26	27	28	29	30	**31**	

CALENDAR XXIX.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN FOURTEENTH YEARS OF ALL LONG PASSOVER CYCLES

Sunday

April	3	Key-Easter Sunday.
May	8	Mother's Day.
June	5	Wheat-harvest (Julian Pentecost).
October	9	Fall-gathering (Julian Tabernacles).
December	25	Christmas Day.

Monday

July	4	Independence Day.
September	5	Labor Day.

Tuesday

February	22	Washington's birthday.

Wednesday

January	19	Lee's birthday.
October	12	Discovery of America.

Thursday

March	31	Key-Passover Day.
April	14	Springtime (Julian Passover).
November	24	Thanksgiving Day.

Friday

April	1	Key-Good Friday.
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

Saturday

January	1	New Year's Day.
February	12	Lincoln's Birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

LIBRARY OF
NOV 11 1932
SEMINARY

CALENDAR OF FIFTEENTH YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEAR

	S	M	Tu	W	Th	F	St
Jan.	**1**	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	**19**	20	21
	22	23	24	25	26	27	28
	29	30	31				
Feb.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	**22**	23	24	25
	26	27	28	**29**			
Mar.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	**19**	20	21	22	**23**	24
	25	26	27	28	29	30	31
April	1	**2**	3	4	5	6	7
	8	**9**	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
May			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	**24**	25	26
	27	28	29	30	31		
June						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

FIFTEENTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1928 A.D.
1956 A.D.
1984 A.D.
2012 A.D.
2040 A.D.
2068 A.D.
2096 A.D.
2124 A.D.
2152 A.D.
2180 A.D.
2208 A.D.
2236 A.D.
2264 A.D.
2292 A.D.
2320 A.D.
2348 A.D.
2376 A.D.
2404 A.D.
2432 A.D.
2460 A.D.
2488 A.D.
2516 A.D.
2544 A.D.
2572 A.D.
2600 A.D.
2628 A.D.
2656 A.D.
2684 A.D.
2712 A.D.
2740 A.D.
2768 A.D.

S	M	Tu	W	Th	F	St	
1	2	3	**4**	5	6	7	July
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	Aug.
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	Sept.
2	**3**	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	**27**	28	29	
30							
	1	2	3	4	5	6	Oct.
7	8	9	10	11	**12**	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	Nov.
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	**29**	30		
						1	Dec.
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	**25**	26	27	28	29	
30	**31**						

CALENDAR XXX.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN FIFTEENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
March	25	Key-Easter Sunday.
May	13	Mother's Day.
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

MONDAY

March	19	Key-Passover Day.
April	2	Springtime (Julian Passover).
April	9	Surrender at Appomattox.
September	3	Labor Day.
December	31	Old Year Day.

TUESDAY

December	25	Christmas Day.

WEDNESDAY

February	22	Washingtoh's birthday.
February	29	Leap-year Day.
July	4	Independence Day.

THURSDAY

January	19	Lee's birthday.
May	24	Wheat-harvest (Julian Pentecost).
September	27	Fall-gathering (Julian Tabernacles).
November	29	Thanksgiving Day.

FRIDAY

March	23	Key-Good Friday.
October	12	Discovery of America.

SATURDAY

CALENDAR OF SIXTEENTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
			1	2	3	4	5
	6	7	8	9	10	11	12
Jan.	13	14	15	16	17	18	**19**
	20	21	22	23	24	25	26
	27	28	29	30	31		
						1	2
	3	4	5	6	7	8	9
Feb.	10	11	**12**	13	14	15	16
	17	18	19	20	21	**22**	23
	24	25	26	27	28		
						1	2
	3	4	5	6	7	8	9
Mar.	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
		1	2	3	4	5	6
	7	8	**9**	10	11	**12**	13
April	**14**	15	16	17	18	19	20
	21	22	23	24	25	**26**	27
	28	29	30				
				1	2	3	4
	5	6	7	8	9	10	11
May	**12**	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
							1
	2	**3**	4	5	6	7	8
	9	10	11	12	13	14	15
June	16	**17**	18	19	20	21	22
	23	24	25	26	27	28	29
	30						

SIXTEENTH YEARS

From 1447 B.C. to 1582 A.D.

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From 1582 A.D. to 1900 A.D.

* * *

1929 A.D.
1957 A.D.
1985 A.D.
2013 A.D.
2041 A.D.
2069 A.D.
2097 A.D.
2125 A.D.
2153 A.D.
2181 A.D.
2209 A.D.
2237 A.D.
2265 A.D.
2293 A.D.
2321 A.D.
2349 A.D.
2377 A.D.
2405 A.D.
2433 A.D.
2461 A.D.
2489 A.D.
2517 A.D.
2545 A.D.
2573 A.D.
2601 A.D.
2629 A.D.
2657 A.D.
2685 A.D.
2713 A.D.
2741 A.D.
2769 A.D.
2797 A.D.

S	M	Tu	W	Th	F	St	
	1	2	3	**4**	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	July
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	Aug.
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	**2**	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Sept.
22	23	24	25	26	27	28	
29	30						
		1	2	3	4	5	
6	7	8	9	10	11	**12**	
13	14	15	16	17	18	19	Oct.
20	**21**	22	23	24	25	26	
27	28	29	30	31			
					1	2	
3	4	5	6	7	8	9	
10	**11**	12	13	14	15	16	Nov.
17	18	19	20	21	22	23	
24	25	26	27	**28**	29	30	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Dec.
22	23	24	**25**	26	27	28	
29	30	**31**					

CALENDAR XXXI

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN SIXTEENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	14	Key-Easter Sunday.
May	12	Mother's Day.

MONDAY

June	3	Jefferson Davis' birthday.
June	17	Wheat-harvest (Julian Pentecost).
September	2	Labor Day.
October	21	Fall-gathering (Julian Tabernacles).
November	11	Armistice Day.

TUESDAY

January	1	New Year's Day.
February	12	Lincoln's Birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

WEDNESDAY

December	25	Christmas Day.

THURSDAY

July	4	Independence Day.
November	28	Thanksgiving Day.

FRIDAY

February	22	Washington's birthday.
April	12	Key-Passover Day.
April	12	Key-Good Friday.
April	26	Springtime (Julian Passover).

SATURDAY

January	19	Lee's birthday.
October	12	Discovery of America.

CALENDAR OF SEVENTEENTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
	..	..	..	**1**	2	3	4
	5	6	7	8	9	10	11
Jan.	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	..

	S	M	Tu	W	Th	F	St
	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
Feb.	9	10	11	**12**	13	14	15
	16	17	18	19	20	21	**22**
	23	24	25	26	27	28	..

	S	M	Tu	W	Th	F	St
	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
Mar.	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31	..	..	..	..	..

	S	M	Tu	W	Th	F	St
	..	..	**1**	2	3	**4**	5
	6	7	8	9	10	11	12
Apr.	13	14	**15**	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	..	..	..

	S	M	Tu	W	Th	F	St
	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
May	**11**	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31

	S	M	Tu	W	Th	F	St
	1	2	**3**	4	5	**6**	7
	8	9	10	11	12	13	14
June	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	..	..	..	..	..

SEVENTEENTH
YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1930 A.D.
1958 A.D.
1986 A.D.
2014 A.D.
2042 A.D.
2070 A.D.
2098 A.D.
2126 A.D.
2154 A.D.
2182 A.D.
2210 A.D.
2238 A.D.
2266 A.D.
2294 A.D.
2322 A.D.
2350 A.D.
2378 A.D.
2406 A.D.
2434 A.D.
2462 A.D.
2490 A.D.
2518 A.D.
2546 A.D.
2574 A.D.
2602 A.D.
2630 A.D.
2658 A.D.
2686 A.D.
2714 A.D.
2742 A.D.
2770 A.D.

S	M	Tu	W	Th	F	St	
..	..	1	2	3	**4**	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	July
20	21	22	23	24	25	26	
27	28	29	30	31	..	..	

S	M	Tu	W	Th	F	St	
..	..	..	..	..	1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	Aug.
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31	..	..	..	..	..	..	

S	M	Tu	W	Th	F	St	
..	**1**	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Sept.
21	22	23	24	25	26	27	
28	29	30	..	..	..	..	

S	M	Tu	W	Th	F	St	
..	..	..	1	2	3	4	
5	6	7	8	9	**10**	11	
12	13	14	15	16	17	18	Oct.
19	20	21	22	23	24	25	
26	27	28	29	30	31	..	

S	M	Tu	W	Th	F	St	
..	..	..	..	..	..	1	
2	3	4	5	6	7	8	
9	10	**11**	12	13	14	15	Nov.
16	17	18	19	20	21	22	
23	24	25	26	**27**	28	29	
30	..	..	..	..	..	..	

S	M	Tu	W	Th	F	St	
..	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Dec.
21	22	23	24	**25**	26	27	
28	29	30	**31**	..	..	..	

CALENDAR XXXII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN SEVENTEENTH YEARS OF ALL LONG PASSOVER CYCLES

Sunday

January	19	Lee's birthday.
April	6	Key-Easter Sunday.
May	11	Mother's Day.
October	12	Discovery of America.

Monday

September	1	Labor Day.

Tuesday

April	1	Key-Passover Day.
April	15	Springtime (Julian Passover).
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

Wednesday

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

Thursday

November	27	Thanksgiving Day.
December	25	Christmas Day.

Friday

April	4	Key-Good Friday.
June	6	Wheat-harvest (Julian Pentecost).
July	4	Independence Day.
October	10	Fall-gathering (Julian Tabernacles).

Saturday

February	22	Washington's birthday.

CALENDAR OF EIGHTEENTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
					1	2	3
	4	5	6	7	8	9	10
Jan.	11	12	13	14	15	16	17
	18	**19**	20	21	22	23	24
	25	26	27	28	29	30	31

	S	M	Tu	W	Th	F	St
	1	2	3	4	5	6	7
	8	9	10	11	**12**	13	14
Feb.	15	16	17	18	19	20	21
	22	23	24	25	26	27	28

	S	M	Tu	W	Th	F	St
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
Mar.	15	16	17	18	19	**20**	**21**
	22	23	24	25	26	27	28
	29	30	31				

	S	M	Tu	W	Th	F	St
				1	2	3	**4**
	5	6	7	8	**9**	10	11
April	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

	S	M	Tu	W	Th	F	St
						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
May	17	18	19	20	21	22	23
	24	25	**26**	27	28	29	30
	31						

	S	M	Tu	W	Th	F	St
		1	2	**3**	4	5	6
	7	8	9	10	11	12	13
June	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

EIGHTEENTH
YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1931 A.D.
1959 A.D.
1987 A.D.
2015 A.D.
2043 A.D.
2071 A.D.
2099 A.D.
2127 A.D.
2155 A.D.
2183 A.D.
2211 A.D.
2239 A.D.
2267 A.D.
2295 A.D.
2323 A.D.
2351 A.D.
2379 A.D.
2407 A.D.
2435 A.D.
2463 A.D.
2491 A.D.
2519 A.D.
2547 A.D.
2575 A.D.
2603 A.D.
2631 A.D.
2659 A.D.
2687 A.D.
2715 A.D.
2743 A.D.
2771 A.D.

S	M	Tu	W	Th	F	St	
			1	2	3	**4**	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	July
19	20	21	22	23	24	25	
26	27	28	29	30	31		

S	M	Tu	W	Th	F	St	
						1	
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	Aug.
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						

S	M	Tu	W	Th	F	St	
		1	2	3	4	5	
6	**7**	8	9	10	11	12	
13	14	15	16	17	18	19	Sept.
20	21	22	23	24	25	26	
27	28	**29**	30				

S	M	Tu	W	Th	F	St	
				1	2	3	
4	5	6	7	8	9	10	
11	**12**	13	14	15	16	17	Oct.
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	

S	M	Tu	W	Th	F	St	
1	2	3	4	5	6	7	
8	9	10	**11**	12	13	14	
15	16	17	18	19	20	21	Nov.
22	23	24	25	**26**	27	28	
29	30						

S	M	Tu	W	Th	F	St	
		1	2	3	4	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	Dec.
20	21	22	23	24	**25**	26	
27	28	29	30	**31**			

CALENDAR XXXIII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN EIGHTEENTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

February	22	Washington's Birthday.
March	22	Key-Easter Sunday.
May	10	Mother's Day.

MONDAY

January	19	Lee's birthday.
September	7	Labor Day.
October	12	Discovery of America.

TUESDAY

May	26	Wheat-harvest (Julian Pentecost).
September	29	Fall-gathering (Julian Tabernacles).

WEDNESDAY

June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

THURSDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
November	26	Thanksgiving Day.
December	31	Old Year Day.

FRIDAY

March	20	Key-Good Friday.
December	25	Christmas Day.

SATURDAY

March	21	Key-Passover Day.
April	4	Springtime (Julian Passover).
July	4	Independence Day.

CALENDAR OF NINTEENTH YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEARS

	S	M	Tu	W	Th	F	St
Jan.						**1**	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	**19**	20	21	22	23
	24	25	26	27	28	29	30
	31						
Feb.		1	2	3	4	5	6
	7	8	9	10	11	**12**	13
	14	15	16	17	18	19	20
	21	**22**	23	24	25	26	27
	28	**29**					
Mar.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
Apr.						1	2
	3	4	5	6	7	8	**9**
	10	11	12	**13**	14	**15**	16
	17	18	19	20	21	22	23
	24	25	26	**27**	28	29	30
May	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
June				1	2	**3**	**4**
	5	6	7	8	9	10	11
	12	13	14	15	16	17	**18**
	19	20	21	22	23	24	25
	26	27	28	29	30		

NINETEENTH YEARS

From 1447 B.C. to 1582 A.D.

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From 1582 A.D. to 1900 A.D.

* * *

1932 A.D.
1960 A.D.
1988 A.D.
2016 A.D.
2044 A.D.
2072 A.D.
2100 A.D.
2128 A.D.
2156 A.D.
2184 A.D.
2212 A.D.
2240 A.D.
2268 A.D.
2296 A.D.
2324 A.D.
2352 A.D.
2380 A.D.
2408 A.D.
2436 A.D.
2464 A.D.
2492 A.D.
2520 A.D.
2548 A.D.
2576 A.D.
2604 A.D.
2632 A.D.
2660 A.D.
2688 A.D.
2716 A.D.
2744 A.D.
2772 A.D.

S	M	Tu	W	Th	F	St	
					1	2	July
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	Aug.
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	Sept.
4	**5**	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30		
						1	Oct.
2	3	4	5	6	7	8	
9	10	11	**12**	13	14	15	
16	17	18	19	20	21	**22**	
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	Nov.
6	7	8	9	10	**11**	12	
13	14	15	16	17	18	19	
20	21	22	23	**24**	25	26	
27	28	29	30				
				1	2	3	Dec.
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	**31**	

CALENDAR XXXIV.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN NINETEENTH YEARS OF ALL LONG PASSOVER CYCLES

Sunday

April	17	Key-Easter Sunday.
May	8	Mother's Day.
December	25	Christmas Day.

Monday

February	22	Washington's birthday.
February	29	Leap-year Day.
July	4	Independence Day.
September	5	Labor Day.

Tuesday

January	19	Lee's birthday.

Wednesday

April	13	Key-Passover Day.
April	27	Springtime (Julian Passover).
October	12	Discovery of America.

Thursday

November	24	Thanksgiving Day.

Friday

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	15	Key-Good Friday.
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

Saturday

April	9	Surrender at Appomattox.
June	18	Wheat-harvest (Julian Pentecost).
October	22	Fall-gathering (Julian Tabernacles).
December	31	Old Year Day.

CALENDAR OF TWENTIETH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.	**1**	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	**19**	20	21
	22	23	24	25	26	27	28
	29	30	31				
Feb.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	**22**	23	24	25
	26	27	28				
Mar.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
April							1
	2	3	4	5	6	**7**	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
May		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
June					1	2	**3**
	4	5	6	**7**	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

TWENTIETH-YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

* * *

1933 A.D.
1961 A.D.
1989 A.D.
2017 A.D.
2045 A.D.
2073 A.D.
2101 A.D.
2129 A.D.
2157 A.D.
2185 A.D.
2213 A.D.
2241 A.D.
2269 A.D.
2297 A.D.
2325 A.D.
2353 A.D.
2381 A.D.
2409 A.D.
2437 A.D.
2465 A.D.
2493 A.D.
2521 A.D.
2549 A.D.
2577 A.D.
2605 A.D.
2633 A.D.
2661 A.D.
2689 A.D.
2717 A.D.
2745 A.D.
2773 A.D.
2801 A.D.

	S	M	Tu	W	Th	F	St
July							1
	2	3	**4**	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
Aug.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
Sept.						1	2
	3	**4**	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
Oct.	1	2	3	4	5	6	7
	8	9	10	**11**	**12**	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Nov.				1	2	3	4
	5	6	7	8	9	10	**11**
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	**30**		
Dec.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	**25**	26	27	28	29	30
	31						

CALENDAR XXXV.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTIETH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	2	Key-Passover Day.
April	9	Surrender at Appomattox.
April	9	Key-Easter Sunday.
April	16	Springtime (Julian Passover).
May	14	Mother's Day.
December	31	Old Year Day.

MONDAY

September	4	Labor Day.
December	25	Christmas Day.

TUESDAY

July	4	Independence Day.

WEDNESDAY

February	22	Washington's birthday.
June	7	Wheat-harvest (Julian Pentecost).
October	11	Fall-gathering (Julian Tabernacles).

THURSDAY

January	19	Lee's birthday.
October	12	Discovery of America.
November	30	Thanksgiving Day.

FRIDAY

April	7	Key-Good Friday.

SATURDAY

November	11	Armistice Day.

CALENDAR OF TWENTY-FIRST YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.		**1**	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	**19**	20
	21	22	23	24	25	26	27
	28	29	30	31			
Feb.					1	2	3
	4	5	6	7	8	9	10
	11	**12**	13	14	15	16	17
	18	19	20	21	**22**	23	24
	25	26	27	28			
Mar.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	**22**	**23**	24
	25	26	27	28	29	30	31
Apr.	1	2	3	4	**5**	6	7
	8	**9**	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
May			1	2	**3**	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
June						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

TWENTY-FIRST YEARS
From 1447 B.C. to 1582 A.D.

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From 1582 A.D. to 1900 A.D.

* * *

1934 A.D.
1962 A.D.
1990 A.D.
2018 A.D.
2046 A.D.
2074 A.D.
2102 A.D.
2130 A.D.
2158 A.D.
2186 A.D.
2214 A.D.
2242 A.D.
2270 A.D.
2298 A.D.
2326 A.D.
2354 A.D.
2382 A.D.
2410 A.D.
2438 A.D.
2466 A.D.
2494 A.D.
2522 A.D.
2550 A.D.
2578 A.D.
2606 A.D.
2634 A.D.
2662 A.D.
2690 A.D.
2718 A.D.
2746 A.D.
2774 A.D.

S	M	Tu	W	Th	F	St	
1	2	3	**4**	5	6	7	July
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	Aug.
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	Sept.
2	**3**	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30							
	1	2	3	4	5	6	Oct.
7	8	9	10	11	**12**	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	Nov.
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	**29**	30		
						1	Dec.
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	**25**	26	27	28	29	
30	**31**						

CALENDAR XXXVI.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-FIRST YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

March	25	Key-Easter Sunday.
May	13	Mother's Day.
May	27	Wheat-harvest (Julian Pentecost).
June	3	Jefferson Davis' birthday.
September	30	Fall-gathering (Julian Tabernacles).
November	11	Armistice Day.

MONDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
September	3	Labor Day.
December	31	Old Year Day.

TUESDAY

December	25	Christmas Day.

WEDNESDAY

July	4	Independence Day.

THURSDAY

February	22	Washington's birthday.
March	22	Key-Passover Day.
April	5	Springtime (Julian Passover).
November	29	Thanksgiving Day.

FRIDAY

January	19	Lee's birthday.
March	23	Key-Good Friday.
October	12	Discovery of America.

SATURDAY

CALENDAR OF TWENTY-SECOND YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.			**1**	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	**19**
	20	21	22	23	24	25	26
	27	28	29	30	31		
Feb.						1	2
	3	4	5	6	7	8	9
	10	11	**12**	13	14	15	16
	17	18	19	20	21	**22**	23
	24	25	26	27	28		
Mar.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
April		1	2	3	4	5	6
	7	8	**9**	10	11	12	13
	14	**15**	16	17	18	**19**	20
	21	22	23	24	25	26	27
	28	**29**	30				
May				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
June							1
	2	**3**	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	**20**	21	22
	23	24	25	26	27	28	29
	30						

TWENTY-SECOND YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

* * *

1935 A.D.
1963 A.D.
1991 A.D.
2019 A.D.
2047 A.D.
2075 A.D.
2103 A.D.
2131 A.D.
2159 A.D.
2187 A.D.
2215 A.D.
2243 A.D.
2271 A.D.
2299 A.D.
2327 A.D.
2355 A.D.
2383 A.D.
2411 A.D.
2439 A.D.
2467 A.D.
2495 A.D.
2523 A.D.
2551 A.D.
2579 A.D.
2607 A.D.
2635 A.D.
2663 A.D.
2691 A.D.
2719 A.D.
2747 A.D.
2775 A.D.
2803 A.D.

	S	M	Tu	W	Th	F	St
July		1	2	3	**4**	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
Aug.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
Sept.	1	**2**	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
Oct.			1	2	3	4	5
	6	7	8	9	10	11	**12**
	13	14	15	16	17	18	19
	20	21	22	23	**24**	25	26
	27	28	29	30	31		
Nov.						1	2
	3	4	5	6	7	8	9
	10	**11**	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	**28**	29	30
Dec.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	**25**	26	27	28
	29	30	**31**				

CALENDAR XXXVII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-SECOND YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	21	Key-Easter Sunday.
May	12	Mother's Day.

MONDAY

April	15	Key-Passover Day.
April	29	Springtime (Julian Passover).
June	3	Jefferson Davis' birthday.
September	2	Labor Day.
November	11	Armistice Day.

TUESDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

WEDNESDAY

December	25	Christmas Day.

THURSDAY

June	20	Wheat-harvest (Julian Pentecost).
July	4	Independence Day.
October	24	Fall-gathering (Julian Tabernacles).
November	28	Thanksgiving Day.

FRIDAY

February	22	Washington's birthday.
April	19	Key-Good Friday.

SATURDAY

January	19	Lee's birthday.
October	12	Discovery of America.

CALENDAR OF TWENTY-THIRD YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEAR

	S	M	Tu	W	Th	F	St
Jan.				**1**	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
Feb.							1
	2	3	4	5	6	7	8
	9	10	11	**12**	13	14	15
	16	17	18	19	20	21	**22**
	23	24	25	26	27	28	**29**
Mar.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Apr.				1	2	**3**	4
	5	6	7	8	**9**	10	11
	12	13	14	15	16	**17**	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
May						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
June		1	2	**3**	4	5	6
	7	**8**	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

TWENTY-THIRD YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

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1936 A.D.
1964 A.D.
1992 A.D.
2020 A.D.
2048 A.D.
2076 A.D.
2104 A.D.
2132 A.D.
2160 A.D.
2188 A.D.
2216 A.D.
2244 A.D.
2272 A.D.
2300 A.D.
2328 A.D.
2356 A.D.
2384 A.D.
2412 A.D.
2440 A.D.
2468 A.D.
2496 A.D.
2524 A.D.
2552 A.D.
2580 A.D.
2608 A.D.
2636 A.D.
2664 A.D.
2692 A.D.
2720 A.D.
2748 A.D.
2776 A.D.

S	M	Tu	W	Th	F	St	
			1	2	3	**4**	July
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	30	31		
						1	Aug.
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	Sept.
6	**7**	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30				
				1	2	3	Oct.
4	5	6	7	8	9	10	
11	**12**	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	Nov.
8	9	10	**11**	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	**26**	27	28	
29	30						
		1	2	3	4	5	Dec.
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	**25**	26	
27	28	29	30	**31**			

CALENDAR XXXVIII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-THIRD YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	19	Lee's birthday.
April	5	Key-Easter Sunday.
May	10	Mother's Day.

MONDAY

June	8	Wheat-harvest (Julian Pentecost).
September	7	Labor Day.
October	12	Fall-gathering (Julian Tabernacles).
October	12	Discovery of America.

TUESDAY

WEDNESDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
November	11	Armistice Day.

THURSDAY

April	9	Surrender at Appomattox.
November	26	Thanksgiving Day.
December	31	Old Year Day.

FRIDAY

April	3	Key-Passover Day.
April	3	Key-Good Friday.
April	17	Springtime (Julian Passover).
December	25	Christmas Day.

SATURDAY

February	22	Washington's birthday.
February	29	Leap-year Day.
July	4	Independence Day.

CALENDAR OF TWENTY-FOURTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
	..	..	..	..	..	**1**	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
Jan.	17	18	**19**	20	21	22	23
	24	25	26	27	28	29	30
	31	..	..	..	..	..	..
	..	1	2	3	4	5	6
	7	8	9	10	11	**12**	13
Feb.	14	15	16	17	18	19	20
	21	**22**	23	24	25	26	27
	28	..	..	..	..	..	..
	..	1	2	3	4	5	6
	7	8	9	10	11	12	13
Mar.	14	15	16	17	18	19	20
	21	22	**23**	24	25	**26**	27
	28	29	30	31	..	..	..
	..	..	..	..	1	2	3
	4	5	**6**	7	8	**9**	10
April	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	..
	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
May	**9**	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	**28**	29
	30	31	..	..	..	..	..
	..	..	1	2	**3**	4	5
	6	7	8	9	10	11	12
June	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	..	..	..

TWENTY-FOURTH YEARS
From 1447 B.C.
to 1582 A.D.

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From 1582 A.D.
to 1900 A.D.

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1937 A.D.
1965 A.D.
1993 A.D.
2021 A.D.
2049 A.D.
2077 A.D.
2105 A.D.
2133 A.D.
2161 A.D.
2189 A.D.
2217 A.D.
2245 A.D.
2273 A.D.
2301 A.D.
2329 A.D.
2357 A.D.
2385 A.D.
2413 A.D.
2441 A.D.
2469 A.D.
2497 A.D.
2525 A.D.
2553 A.D.
2581 A.D.
2609 A.D.
2637 A.D.
2665 A.D.
2693 A.D.
2721 A.D.
2749 A.D.
2777 A.D.
2805 A.D.

S	M	Tu	W	Th	F	St	
..	..	..	..	1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	July
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Aug.
22	23	24	25	26	27	28	
29	30	31	..	..	..	..	
..	..	..	1	2	3	4	
5	**6**	7	8	9	10	11	
12	13	14	15	16	17	18	Sept.
19	20	21	22	23	24	25	
26	27	28	29	30	..	..	
..	..	..	..	..	**1**	2	
3	4	5	6	7	8	9	
10	11	**12**	13	14	15	16	Oct.
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31	..	..	..	..	..	..	
..	1	2	3	4	5	6	
7	8	9	10	**11**	12	13	
14	15	16	17	18	19	20	Nov.
21	22	23	24	**25**	26	27	
28	29	30	..	..	..	..	
..	..	..	1	2	3	4	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	Dec.
19	20	21	22	23	24	**25**	
26	27	28	29	30	**31**	..	

CALENDAR XXXIX.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-FOURTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

March	28	Key-Easter Sunday.
May	9	Mother's Day.
July	4	Independence Day.

MONDAY

February	22	Washington's birthday.
September	6	Labor Day.

TUESDAY

January	19	Lee's birthday.
March	23	Key-Passover Day.
April	6	Springtime (Julian Passover).
October	12	Discovery of America.

WEDNESDAY

THURSDAY

June	3	Jefferson Davis' birthday.
November	11	Armistice Day.
November	25	Thanksgiving Day.

FRIDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
March	26	Key-Good Friday.
April	9	Surrender at Appomattox.
May	28	Wheat-harvest (Julian Pentecost).
October	1	Fall-gathering (Julian Tabernacles).

SATURDAY

December	31	Old Year Day.
December	25	Christmas Day.

CALENDAR OF TWENTY-FIFTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.							**1**
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	**19**	20	21	22
	23	24	25	26	27	28	29
	30	31					
Feb.			1	2	3	4	5
	6	7	8	9	10	11	**12**
	13	14	15	16	17	18	19
	20	21	**22**	23	24	25	26
	27	28					
Mar.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
April						1	2
	3	4	5	6	7	8	**9**
	10	11	12	13	14	**15**	**16**
	17	18	19	20	21	22	23
	24	25	26	27	28	29	**30**
May	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
June				1	2	**3**	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	**21**	22	23	24	25
	26	27	28	29	30		

TWENTY-FIFTH YEARS

From 1447 B.C. to 1582 A.D.

* * *

From 1582 A.D. to 1900 A.D.

* * *

1938 A.D.
1966 A.D.
1994 A.D.
2022 A.D.
2050 A.D.
2078 A.D.
2106 A.D.
2134 A.D.
2162 A.D.
2190 A.D.
2218 A.D.
2246 A.D.
2274 A.D.
2302 A.D.
2330 A.D.
2358 A.D.
2386 A.D.
2414 A.D.
2442 A.D.
2470 A.D.
2498 A.D.
2526 A.D.
2554 A.D.
2582 A.D.
2610 A.D.
2638 A.D.
2666 A.D.
2694 A.D.
2722 A.D.
2750 A.D.
2778 A.D.
2806 A.D.

S	M	Tu	W	Th	F	St	
					1	2	July
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							
	1	2	3	4	5	6	Aug.
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31				
				1	2	3	Sept.
4	**5**	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30		
						1	Oct.
2	3	4	5	6	7	8	
9	10	11	**12**	13	14	15	
16	17	18	19	20	21	22	
23	24	**25**	26	27	28	29	
30	31						
		1	2	3	4	5	Nov.
6	7	8	9	10	**11**	12	
13	14	15	16	17	18	19	
20	21	22	23	**24**	25	26	
27	28	29	30				
				1	2	3	Dec.
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	**31**	

CALENDAR XL.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-FIFTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

April	17	Key-Easter Sunday.
May	8	Mother's Day.
December	25	Christmas Day.

MONDAY

July	4	Independence Day.
September	5	Labor Day.

TUESDAY

February	22	Washington's birthday.
June	21	Wheat-harvest (Julian Pentecost).
October	25	Fall-gathering (Julian Tabernacles).

WEDNESDAY

January	19	Lee's birthday.
October	12	Discovery of America.

THURSDAY

November	24	Thanksgiving Day.

FRIDAY

April	15	Key-Good Friday.
June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

SATURDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
April	16	Key-Passover Day.
April	30	Springtime (Julian Passover).
December	31	Old Year Day.

CALENDAR OF TWENTY-SIXTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
Jan.	**1**	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	**19**	20	21
	22	23	24	25	26	27	28
	29	30	31				
Feb.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	**22**	23	24	25
	26	27	28				
Mar.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
April							1
	2	3	4	**5**	6	**7**	8
	9	10	11	12	13	14	15
	16	17	18	**19**	20	21	22
	23	24	25	26	27	28	29
	30						
May		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
June					1	2	**3**
	4	5	6	7	8	9	**10**
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

TWENTY-SIXTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1939 A.D.
1967 A.D.
1995 A.D.
2023 A.D.
2051 A.D.
2079 A.D.
2107 A.D.
2135 A.D.
2163 A.D.
2191 A.D.
2219 A.D.
2247 A.D.
2275 A.D.
2303 A.D.
2331 A.D.
2359 A.D.
2387 A.D.
2415 A.D.
2443 A.D.
2471 A.D.
2499 A.D.
2527 A.D.
2555 A.D.
2583 A.D.
2611 A.D.
2639 A.D.
2667 A.D.
2695 A.D.
2723 A.D.
2751 A.D.
2779 A.D.
2807 A.D.

S	M	Tu	W	Th	F	St	
						1	July
2	3	**4**	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
30	31						
		1	2	3	4	5	Aug.
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30	31			
					1	2	Sept.
3	**4**	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
1	2	3	4	5	6	7	Oct.
8	9	10	11	**12**	13	**14**	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30	31					
			1	2	3	4	Nov.
5	6	7	8	9	10	**11**	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	**30**			
					1	2	Dec.
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	**25**	26	27	28	29	30	
31							

CALENDAR XLI.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-SIXTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Key-Easter Sunday.
April	9	Surrender at Appomattox.
May	14	Mother's Day.
December	31	Old Year Day.

MONDAY

September	4	Labor Day.
December	25	Christmas Day.

TUESDAY

July	4	Independence Day.

WEDNESDAY

February	22	Washington's birthday.
April	5	Key-Passover Day.
April	19	Springtime (Julian Passover).

THURSDAY

January	19	Lee's birthday.
October	12	Discovery of America.
November	30	Thanksgiving Day.

FRIDAY

April	7	Key-Good Friday.

SATURDAY

June	3	Jefferson Davis' birthday.
June	10	Wheat-harvest (Julian Pentecost).
October	14	Fall-gathering (Julian Tabernacles).
November	11	Armistice Day.

CALENDAR OF TWENTY-SEVENTH YEARS OF ALL LONG PASSOVER CYCLES

LEAP YEAR

	S	M	Tu	W	Th	F	St
	..	**1**	2	3	4	5	6
	7	8	9	10	11	12	13
Jan.	14	15	16	17	18	**19**	20
	21	22	23	24	25	26	27
	28	29	30	31	..	..	..
	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
Feb.	11	**12**	13	14	15	16	17
	18	19	20	21	**22**	23	24
	25	26	27	28	**29**	..	..
	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
Mar.	17	18	19	20	21	22	23
	24	25	26	27	28	**29**	30
	31	..	..	..	..	..	..
	..	1	2	3	4	5	6
	7	8	**9**	10	11	12	13
April	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	..	..	..	..
	..	..	..	1	2	3	4
	5	6	7	8	9	10	11
May	**12**	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	**29**	30	31	..
	..	..	..	..	..	..	1
	2	**3**	4	5	6	7	8
	9	10	11	12	13	14	15
June	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	..	..	..	..	..	..

TWENTY-SEVENTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1940 A.D.
1968 A.D.
1996 A.D.
2024 A.D.
2052 A.D.
2080 A.D.
2108 A.D.
2136 A.D.
2164 A.D.
2192 A.D.
2220 A.D.
2248 A.D.
2276 A.D.
2304 A.D.
2332 A.D.
2360 A.D.
2388 A.D.
2416 A.D.
2444 A.D.
2472 A.D.
2500 A.D.
2528 A.D.
2556 A.D.
2584 A.D.
2612 A.D.
2640 A.D.
2668 A.D.
2696 A.D.
2724 A.D.
2752 A.D.
2780 A.D.
2808 A.D.

S	M	Tu	W	Th	F	St	
..	1	2	3	**4**	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	July
21	22	23	24	25	26	27	
28	29	30	31	..	..	..	
..	..	..	..	1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	Aug.
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	
1	**2**	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Sept.
22	23	24	25	26	27	28	
29	30	..	..	..	..	..	
..	..	1	**2**	3	4	5	
6	7	8	9	10	11	**12**	
13	14	15	16	17	18	19	Oct.
20	21	22	23	24	25	26	
27	28	29	30	31	..	..	
..	..	..	..	..	1	2	
3	4	5	6	7	8	9	
10	**11**	12	13	14	15	16	Nov.
17	18	19	20	21	22	23	
24	25	26	27	**28**	29	30	
1	2	3	4	5	6	7	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	Dec.
22	23	24	**25**	26	27	28	
29	30	**31**	..	..	..	..	

CALENDAR XLII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-SEVENTH YEARS OF ALL LONG PASSOVER CYCLES

Sunday

March	24	Key-Passover Day.
March	31	Key-Easter Sunday.
April	7	Springtime (Julian Passover).
May	12	Mother's Day.

Monday

January	1	New Year's Day.
February	12	Lincoln's birthday.
June	3	Jefferson Davis' birthday.
September	2	Labor Day.
November	11	Armistice Day.

Tuesday

April	9	Surrender at Appomattox.
December	31	Old Year Day.

Wednesday

May	29	Wheat-harvest (Julian Pentecost).
October	2	Fall-gathering (Julian Tabernacles).
December	25	Christmas Day.

Thursday

February	22	Washington's birthday.
February	29	Leap-year Day.
July	4	Independence Day.
November	28	Thanksgiving Day.

Friday

January	19	Lee's birthday.
March	29	Key-Good Friday.

Saturday

October	12	Discovery of America.

CALENDAR OF TWENTY-EIGHTH YEARS OF ALL LONG PASSOVER CYCLES

	S	M	Tu	W	Th	F	St
	. .	. .	. .	**1**	2	3	4
	5	6	7	8	9	10	11
Jan.	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	. .
	. .	. .	. .	. .	. .	. .	1
	2	3	4	5	6	7	8
Feb.	9	10	11	**12**	13	14	15
	16	17	18	19	20	21	**22**
	23	24	25	26	27	28	. .
	. .	. .	. .	. .	. .	. .	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
March	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31	. .	. .	. .	. .	. .
	. .	. .	1	2	3	4	5
	6	7	8	**9**	10	11	12
April	13	14	15	16	**17**	**18**	19
	20	21	22	23	24	25	26
	27	28	29	30	. .	. .	. .
	. .	. .	. .	. .	**1**	2	3
	4	5	6	7	8	9	10
May	**11**	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
	1	2	**3**	4	5	6	7
	8	9	10	11	12	13	14
June	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	. .	. .	. .	. .	. .

TWENTY-EIGHTH YEARS
From 1447 B.C.
to 1582 A.D.

* * *

From 1582 A.D.
to 1900 A.D.

* * *

1941 A.D.
1969 A.D.
1997 A.D.
2025 A.D.
2053 A.D.
2081 A.D.
2109 A.D.
2137 A.D.
2165 A.D.
2193 A.D.
2221 A.D.
2249 A.D.
2277 A.D.
2305 A.D.
2333 A.D.
2361 A.D.
2389 A.D.
2417 A.D.
2445 A.D.
2473 A.D.
2501 A.D.
2529 A.D.
2557 A.D.
2585 A.D.
2613 A.D.
2641 A.D.
2669 A.D.
2697 A.D.
2725 A.D.
2753 A.D.
2781 A.D.

S	M	Tu	W	Th	F	St	
. .	. .	1	2	3	**4**	5	
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	July
20	21	22	23	24	25	26	
27	28	29	30	31	. .	. .	
. .	. .	. .	. .	. .	1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	Aug.
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31	. .	. .	. .	. .	. .	. .	
. .	**1**	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Sept.
21	22	23	24	25	26	27	
28	29	30	. .	. .	. .	. .	
. .	. .	. .	1	2	3	4	
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	Oct.
19	20	21	22	23	24	25	
26	27	28	29	30	31	. .	
. .	. .	. .	. .	. .	. .	1	
2	3	4	5	6	7	8	
9	10	**11**	12	13	14	15	Nov.
16	17	18	19	20	21	22	
23	24	25	26	**27**	28	29	
30	. .	. .	. .	. .	. .	. .	
. .	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	Dec.
21	22	23	24	**25**	26	27	
28	29	30	**31**	. .	. .	. .	

CALENDAR XLIII.

WEEK-DAYS OF ANNIVERSARIES AND EVENTS IN TWENTY-EIGHTH YEARS OF ALL LONG PASSOVER CYCLES

SUNDAY

January	19	Lee's birthday.
April	20	Key-Easter Sunday.
May	11	Mother's Day.
June	22	Wheat-harvest (Julian Pentecost).
October	12	Discovery of America.
October	26	Fall-gathering (Julian Tabernacles).

MONDAY

September	1	Labor Day.

TUESDAY

June	3	Jefferson Davis' birthday.
November	11	Armistice Day.

WEDNESDAY

January	1	New Year's Day.
February	12	Lincoln's birthday.
April	9	Surrender at Appomattox.
December	31	Old Year Day.

THURSDAY

April	17	Key-Passover Day.
May	1	Springtime (Julian Passover).
November	27	Thanksgiving Day.
December	25	Christmas Day.

FRIDAY

April	18	Key-Good Friday.
July	4	Independence Day.

SATURDAY

February	22	Washington's birthday.

IN THE PERPETUAL SEASONAL CALENDAR, IT IS SHOWN THAT

The *First,* the *Twelfth* and the *Eighteenth* years are alike in every respect, except the dates and week-days of anniversaries of the 3rd class. In each, *Thursday* is January 1 and December 31.

——: :——

The *Second,* the *Thirteenth* and the *Twenty-fourth* years are exactly alike, except the dates and week-days of anniversaries of the 3rd class. In each, *Friday* is January 1 and December 31.

——: :——

The *Fourth,* the *Tenth* and the *Twenty-first* years are exactly alike, except the dates and week-days of anniversaries of the 3rd class. In each, *Monday* is January 1 and December 31.

——: :——

The *Fifth,* the *Sixteenth* and *Twenty-second* years are exactly alike, except the dates and week-days of anniversaries of the 3rd class. In each, *Tuesday* is January 1 and December 31.

——: :——

The *Sixth,* the *Seventeenth* and *Twenty-eighth* years are exactly alike, except the dates and week-days of anniversaries of the 3rd class. In each *Wednesday* is January 1 and December 31.

——: :——

The *Eighth,* the *Fourteenth* and the *Twenty-fifth* years are exactly alike, except the dates and week-days of anniversaries of the 3rd class. In each, *Saturday* is January 1 and December 31.

——: :——

The *Ninth,* the *Twentieth* and the *Twenty-sixth* years are exactly alike, except the dates and week-days of anniversaries of the 3rd class. In each, *Sunday* is January 1 and December 31.

——: :——

The dates and week-days of the Julian Passover, expressed in Gregorian terms, for each of the seven groups of three years, are as follows:

1st group	First year	Monday	April 20
	Twelfth year	Wednesday	April 1
	Eighteenth year	Saturday	April 4
2nd group	Second year	Friday	April 9
	Thirteenth year	Sunday	April 25
	Twenty-fourth year	Tuesday	April 6
3rd group	Fourth year	Saturday	April 21
	Tenth year	Tuesday	April 24
	Twenty-first year	Thursday	April 5
4th group	Fifth year	Wednesday	April 10
	Sixteenth year	Friday	April 26
	Twenty-second year	Monday	April 29
5th group	Sixth year	Sunday	March 30
	Seventeenth year	Tuesday	April 15
	Twenty-eighth year	Thursday	May 1
6th group	Eighth year	Monday	April 11
	Fourteenth year	Thursday	April 14
	Twenty-fifth year	Saturday	April 30
7th group	Ninth year	Friday	March 31
	Twentieth year	Sunday	April 16
	Twenty-sixth year	Wednesday	April 19

In these seven groups of three years, the Julian Passover occurs three times on each of the seven week-days; but the Passover date is not repeated, as shown in the right hand column.

Each of the following are unlike any other years of a long cycle, each being a leap-year.

3rd	Sat.	Jan. 1	Sun.	Dec. 31	Julian Passover	Tues.	March 28
7th	Thurs.	Jan. 1	Fri.	Dec. 31	Julian Passover	Thurs.	April 22
11th	Tues.	Jan. 1	Wed.	Dec. 31	Julian Passover	Sat.	April 12
15th	Sun.	Jan. 1	Mon.	Dec. 31	Julian Passover	Mon.	April 2
19th	Fri.	Jan. 1	Sat.	Dec. 31	Julian Passover	Wed.	April 27
23rd	Wed.	Jan. 1	Thurs.	Dec. 31	Julian Passover	Fri.	April 17
27th	Mon.	Jan. 1	Tues.	Dec. 31	Julian Passover	Sun.	April 7

In these seven leap-years neither the week-day nor the date of a Passover is repeated. These seven years begin and end on each of the seven week-days in irregular order.

In Exodus 23: 14-16, the God who ordered the seasons, speaks of the Feasts which He ordained: "Three times thou shalt keep a feast unto me in the year. The Feast of Unleavened Bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out of Egypt) ; and none shall appear before me empty; and the Feast of Harvest, the first-fruits of thy labors, which thou sowest in thy field; and the Feast of Ingathering, at the end of the year, when thou gatherest in thy labors out of the field." The feasts spoken of in the above quotation are: (1) The Feast of the Passover covering the seven days of unleavened bread (Nisan 15 to 21), including an eighth day for rejoicing, immediately following Passover Day (Nisan 14); (2) The Feast of Pentecost, which began with the Day of Pentecost, Sivan 7, the fiftieth day following the second day of the Feast of the Passover; (3) The Feast of Ingathering, the Feast of Tabernacles, which began with Tisri 15. These feasts, in 1447 B.C., marked, respectively, the presence of Spring; the time of the wheat harvest: and the period of the fall gathering. These feasts in Julian time, as expressed in Gregorian dates, are as closely associated with the seasons in the 20th century after Christ as they were in the 15th century before Christ. This is shown in Chart V. Then, as now, the play-period of each of the feasts, in every twenty-eight years, was *thirty-five* days, corresponding as perfectly with the variableness of the seasons as meteorlogic conditions would allow. The mean play-period of latest killing and heavy frosts of Spring, for the 30 years of Chart XII, is *thirty-eight* days, three more days than the play period of the Passovers of 28 years. The mean play-period of earliest killing and heavy frosts of the Fall, is *forty-six* days, in the 30 years shown in Chart XVII, eleven days more than the play-period of the Feast of Tabernacles.

A	B		C		D		E
121st Long Passover Cycles	Passover Day (Julian) expressed in Gregorian Dates PLANTING TIME		Day of Pentecost (Julian) expressed in Gregorian Dates WHEAT HARVEST		First Day of Feast of Tabernacles (Julian) expressed in Gregorian Dates FALL GATHERING		
1914	Mon.	Apr. 20	Thurs.	June 11	Thurs.	Oct. 15	1
1915	Fri.	Apr. 9	Mon.	May 31	Mon.	Oct. 4	2
1916	Tues.	Mar. 28	Fri.	May 19	Fri.	Sept. 22	3
1917	Sat.	Apr. 21	Tues.	June 12	Tues.	Oct. 16	4
1918	Wed.	Apr. 10	Sat.	June 1	Sat.	Oct. 5	5
1919	Sun.	Mar. 30	Wed.	May 21	Wed.	Sept. 24	6
1920	Thurs.	Apr. 22	Sun.	June 13	Sun.	Oct. 17	7
1921	Mon.	Apr. 11	Thurs.	June 2	Thurs.	Oct. 6	8
1922	Fri.	Mar. 31	Mon.	May 22	Mon.	Sept. 25	9
1923	Tues.	Apr. 24	Fri.	June 15	Fri.	Oct. 19	10
1924	Sat.	Apr. 12	Tues.	June 3	Tues.	Oct. 7	11
1925	Wed.	Apr. 1	Sat.	May 23	Sat.	Sept. 26	12
1926	Sun.	Apr. 25	Wed.	June 16	Wed.	Oct. 20	13
1927	Thurs.	Apr. 14	Sun.	June 5	Sun.	Oct. 9	14
1928	Mon.	Apr. 2	Thurs.	May 24	Thurs.	Sept. 27	15
1929	Fri.	Apr. 26	Mon.	June 17	Mon.	Oct. 21	16
1930	Tues.	Apr. 15	Fri.	June 6	Fri.	Oct. 10	17
1931	Sat.	Apr. 4	Tues.	May 26	Tues.	Sept. 29	18
1932	Wed.	Apr. 27	Sat.	June 18	Sat.	Oct. 22	19
1933	Sun.	Apr. 16	Wed.	June 7	Wed.	Oct. 11	20
1934	Thurs.	Apr. 5	Sun.	May 27	Sun.	Sept. 30	21
1935	Mon.	Apr. 29	Thurs.	June 20	Thurs.	Oct. 24	22
1936	Fri.	Apr. 17	Mon.	June 8	Mon.	Oct. 12	23
1937	Tues.	Apr. 6	Fri.	May 28	Fri.	Oct. 1	24
1938	Sat.	Apr. 30	Tues.	June 21	Tues.	Oct. 25	25
1939	Wed.	Apr. 19	Sat.	June 10	Sat.	Oct. 14	26
1940	Sun.	Apr. 7	Wed.	May 29	Wed.	Oct. 2	27
1941	Thurs.	May 1	Sun.	June 22	Sun.	Oct. 26	28

CHART V.

The *Seasonal* feature of the *Perpetual Calendar* has made possible the construction of Chart V, which is on the back page. In column A stands a list of the years, from 1914 to 1941 A.D., composing the current Long Passover Cycle, the 121st. In column B are given the week-day and Gregorian date of the Julian Passover Day of each of these twenty-eight years. Each of these Passover Days (Julian) is *fourteen* days (dates) later than the dates of the Gregorian Passovers of the respective years. The dates in this column mark the advent of Spring, and fix the time when it would be safe to plant; and, for this reason, the sub-head of the column is *Planting Time.* The dates and the week-days in this column will be common to the twenty-eight years of all long cycles of the 20th and 21st centuries; and the granting of a leap-year at the end of all centuries, as must be done, will make perpetual the week-days and dates of column B, for Passovers (Julian).

If, after the 21st century, Gregorian time, unmodified, should be continued, century-ending years, not divisible by 400, will be non-leap-years. This would necessitate a change in the order but not relationship of the week-days of Gregorian Passovers, for the century following such a century-ending year; but the March-April dates of these Passovers would not be changed. On the contrary, the order and relationship of *week-days* of Julian Passovers *would never change,* but the *dates* of these Passovers, expressed in Gregorian time, would change, growing one day later for the years of long cycles of every such century. To illustrate: In the 20th and 21st centuries, the Gregorian and the Julian Passovers, for the first year of every long cycle, will occur on Monday, but the dates of the former will be April 6, and that of the latter April 20, the interval being exactly two weeks—fourteen days. If 2100 shall not be made a leap-year, the Gregorian Passovers of first years of long cycles, in the 22nd century, would be *Sunday,* April 6, but the Julian Passover day would continue to be *Monday,* but its Gregorian date would be April 21, the interval being fifteen, and not fourteen, days. In the 23rd century the interval would be sixteen days between the Gregorian Passover day and the Julian Passover day, the date of the former, in first years of long cycles, becoming Saturday, April 6, while the day of the latter would still be *Monday,* but its Gregorian date would become April 22. Thus, in every century in which a change in the week-day order of Gregorian Passovers would occur, the date remaining the same, the interval between the Gregorian and the Julian Passovers would be increased by one day and one date, but the week-day of the Julian Passover would always remain as shown in the Chart V, while its Gregorian date would be one date later. This is graphically shown in Chart VI and VII as follows:

FIRST YEARS OF LONG CYCLES

In 20th and 21st centuries	Gregorian, Monday, April 6 Julian, Monday, April 20
22nd Century	Gregorian, Sunday, April 6 Julian, Monday, April 21
23rd Century	Gregorian, Saturday, April 6 Julian, Monday, April 22
24th Century	Gregorian, Friday, April 6 Julian, Monday, April 23
25th Century (2400 a Leap-Year)	Gregorian, Friday, April 6 Julian, Monday, April 23
26th Century	Gregorian, Thursday, April 6 Julian, Monday, April 24
27th Century	Gregorian, Wednesday, April 6 Julian, Monday, April 25
28th Century	Gregorian, Tuesday, April 6 Julian, Monday, April 26
29th Century (2800 a Leap-Year)	Gregorian, Tuesday, April 6 Julian, Monday, April 26
30th Century	Gregorian, Monday, April 6 Julian, Monday, April 27

CHART VI.

Thus it is shown that the interval between the Gregorian and the Julian Passover days, expressed in Gregorian dates, has grown by one date in every century not preceded by a leap-year. Arriving at the 30th century, this interval is shown to be 21 days, a multiple of 7, compelling *Monday* to again become the week-day of the Gregorian Passover, the date not having changed. The Chart also shows that the *week-day* of the Julian Passovers of first years of long cycles has not changed while their Gregorian dates have changed, in each of the centuries not preceded by a leap-year. This is shown better still in Chart VII, in which is presented a fragmentary calendar of the first year of the first long Passover cycle in each of the centuries from the 20th to the 30th inclusive. In each of the *first years* of long cycles represented in this Chart, the Gregorian Passover date will be April 6, but its week-day will be earlier by one week-day in every century, except in those preceded by a leap-year. The centuries which give the same week-day for April 6, are shown in the chart as follows: The 20th and 21st centuries; the 24th and the 25th centuries; the 28th and 29th centuries.

The changes in the week-days, not dates, of Gregorian Passovers, from century to century, if unmodified Gregorian time should be continued after 2100, A.D., must be charged to the non-allowance of leap-years for ending certain centuries. In Chart VII, the changed order, not relationship, of week-days of Passovers of short cycles, is shown in each fragmentary calendar. In connection with each fragmentary calendar is given the calculation for determining the location of the given year, whose Passover date and week-day are sought. The 1 remainder shows that the year 1914 was the first in its long cycle, also the first year of the first of the four short cycles composing that long cycle.

The date of the Gregorian Passover of all first years is always April 6. The week-day of April 6 is determined by the *order* of Passover week-days belonging to that century. The remainder in the calculation must correspond to the number found under the week-day order given. Since 1 is the remainder in each calculation, it points to the first day in each of the orders. Beginning at the top of the chart these Passover week-days standing first in order, are: Monday, for 20th and 21st centuries; Sunday, for the 22nd; Saturday, for the 23rd; Friday, for the 24th and 25th; Thursday, for the 26th; Wednesday, for the 27th; Tuesday, for the 28th and 29th; Monday, for the 30th century.

In all of these fragmentary calendars, the Julian Passover week-day remains *Monday,* but its date grows later when expressed in Gregorian terms; but these changes in date do not alter its relationship, in any century, to the coming of Spring-Planting Time.

The changed week-day order of the Gregorian Passover makes it recede, with each change, further and further from *Spring time.* The recession shown in Chart VII is as follows: Interval between Gregorian and Julian Passover days in the 20th and 21st century, 14 days; in the 22nd century, 15 days; in the 23rd century, 16 days; in the 24th and 25th

[Continued on page 128]

FIRST YEARS OF LONG PASSOVER CYCLES

IN 20TH AND 21ST CENTURIES

	S	M	Tu	W	Th	F	St
1914	..	**6**	7	8	9	10	11
April	12	13	14	15	16	17	18
	19	**20**	..	..	..	..	..

——::——

M	F	Tu	St	W	S	Th
1	2	3	4	5	6	7

——::——

1447+1914=3361; 3361÷28=120 1/28

IN 22ND CENTURY

	S	M	Tu	W	Th	F	St
2110	**6**	7	8	9	10	11	12
April	13	14	15	16	17	18	19
	20	**21**	..	..	..	..	..

——::——

S	Th	M	F	Tu	St	W
1	2	3	4	5	6	7

——::——

1447+2110=3557; 3557÷28=127 1/28

IN 23RD CENTURY

	S	M	Tu	W	Th	F	St
	..	..	..	..	..	..	**6**
2222	7	8	9	10	11	12	13
April	14	15	16	17	18	19	20
	21	**22**	..	..	..	..	..

——::——

St	W	S	Th	M	F	Tu
1	2	3	4	5	6	7

1447+2222=3669; 3669÷28=131 1/28

IN 24TH AND 25TH CENTURIES

	S	M	Tu	W	Th	F	St
	..	..	..	..	..	**6**	7
2306	8	9	10	11	12	13	14
April	15	16	17	18	19	20	21
	22	**23**	..	..	..	..	..

——::——

F	Tu	St	W	S	Th	M
1	2	3	4	5	6	7

——::——

1447+2306=3753; 3753÷28=134 1/28

CHART VII.

IN 26TH CENTURY

	S	M	Tu	W	Th	F	St
	..	..	..	..	**6**	7	8
2502	9	10	11	12	13	14	15
April	16	17	18	19	20	21	22
	23	**24**	..	..	..	..	..

Th	M	F	Tu	St	W	S
1	2	3	4	5	6	7

1447+2502=3949; 3949÷28=141 1/28

IN 27TH CENTURY

	S	M	Tu	W	Th	F	St
	..	..	..	**6**	7	8	9
2614	10	11	12	13	14	15	16
April	17	18	19	20	21	22	23
	24	**25**	..	..	..	..	..

W	S	Th	M	F	Tu	St
1	2	3	4	5	6	7

1447+2614=4061; 4061÷28=145 1/28

IN 28TH AND 29TH CENTURIES

	S	M	Tu	W	Th	F	St
	..	..	**6**	7	8	9	10
2726	11	12	13	14	15	16	17
April	18	19	20	21	22	23	24
	25	**26**	..	..	..	..	..

Tu	St	W	S	Th	M	F
1	2	3	4	5	6	7

1447+2926=4173; 4173÷28=149 1/28

IN 30TH CENTURY

	S	M	Tu	W	Th	F	St
	..	**6**	7	8	9	10	11
2922	12	13	14	15	16	17	18
April	19	20	21	22	23	24	25
	26	**27**	..	..	..	..	..

M	F	Tu	St	W	S	Th
1	2	3	4	5	6	7

1447+2922=4369; 4369÷28=156 1/28

CHART VII. (*continued*)

century, 17 days; in the 26th century, 18 days; in the 27th century, 19 days; in the 28th and 29th centuries, 20 days; and in the 30th century, 21 days. In the 30th century the Gregorian Passover, April 6, has gotten back to Monday, where it now is in the 20th century; but, while the interval between the Gregorian and the Julian Passovers in the 20th and 21st centuries is only 14 days, the interval in the 30th century will be 21 days, as shown in the last section of Chart VII. In all these fragmentary calendars, the Gregorian dates of both the Gregorian Passover and the Julian Passover are printed in heavy-face type.

It is inconceivable that Gregorian time, unmodified, shall be continued after 2100 A.D. It cannot add to the disturbances it has wrought since 1582 A.D., during the continuance of the 20th and 21st centuries; but, should it be continued, the interval between the Gregorian and the Julian Passovers would grow longer, until in the distant future, the interval would become months, and not days as now. *Gregorian time, whether modified or unmodified, if continued, cannot drag the Julian Passover from its relationship to Spring time*—the *Planting Time;* nor can it separate the Julian Passovers from their ancient week-day order.

The ancient Hebrew Calendar had undergone no change from 1447 B.C., to 70 A.D. In all of these centuries, Passover day, Nisan 14, marked the coming of Spring, the time for completed planting in Palestine. If it had been continued in its ancient perfection its ever-recurring Passover day, now as anciently, would mark the coming of Spring.

Before the Romans destroyed the Jerusalem Temple with its sacred records, among them the data of the ancient Hebrew Calendar, Julius Caesar determined to have constructed the most perfect solar calendar possible for his time. Up to this time no solar calendar had been known to the world, the nearest approach to it being the Ancient Hebrew Calendar which was *seasonal* at all times, and *perfectly solar* at the beginning and end of every *twenty-eight* year long Passover Cycle. During the 116 years (from 46 B.C. to 70 A.D.) of the co-existence of these two calendars, the Julian and the Ancient Hebrew, there was continuous accord between them, every year, as to the seasons; and there was perfect harmony, as to solar time, at the beginning and end of every twenty-eight-year long Passover cycle.

The ancient Hebrew Calendar ceased to exist in 70 A.D., for the reason that all records pertaining to it were destroyed, and the record keepers were killed by the Roman soldiers; for they were bent on complete destruction of the sacred city and of the race of people who had built it. The Jewish race has survived the ravages of the Roman siege; and, as a people, they are today a monument to the preserving power of the God of heaven. Under the providence of God the ancient Hebrew calendar has been reproduced at the time that this ancient people, in large numbers, are returning to possess the land given to Abraham, Isaac and Jacob, and to rebuild the ancient Holy City.

The ancient Hebrew Calendar, though reproduced, may never be restored; but the beauties and the utilities of that calendar have been translated into another, that in a modified or unmodified form, is destined to become the calendar of all the nations of the earth; unless the Julian Calendar shall be restored.

The hand of God was manifest in the making of the Julian Calendar. When Julius Caesar determined to establish a solar calendar, he called into his service Sosigenes of Alexandria, the most famous astronomer of his time. That this man was a Hebrew, with a Greek name, seems almost certain, as was Sosthenes of Corinth, who was master of a synagogue. How long Sosigenes labored in the preparation of the Julian calendar and when he finished the task demanded of him by Julius Caesar, we may never know. This one thing is certain, he did not allow it to become effective until 46 B.C. (700 U.C.), which was concurrent with the first year of the 51st long Passover cycle. He must have known, before-hand, that April 6 of that year, would correspond with Nisan 14 of the Hebrew Calendar; and that twenty-eight years later, April 17 would correspond with Nisan 14. All the Julian dates of Passovers of the intervening years must have been known to him. He also must have planned that all succeeding twenty-eight years of Julian time should constitute a cycle concurrent with the ancient Hebrew long Passover cycle, each being composed of exactly 10,227 days. He must have known that fourteen of the Passovers of every long cycle would occur in March and the remaining fourteen in April. Sosigenes must have known, not only of the existence of the Hebrew long Passover cycle, but he must have been familiar, also, with the Hebrew short cycle of seven years, in which a Passover came on each of the seven week-days, in unvarying order and relationship as follows: *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.* He must have known that the ancient Hebrew Calendar was *Seasonal,* the Passover marking the coming of Spring; Pentecost, the beginning of wheat-harvest; and the first day of the Feast of Tabernacles, the fall gathering.

Sosigenes must have seen, in the Julian Calendar, as he was building it, the nine short cycles of the coming of Spring, consisting of groups of three years whose Springtime (Passover) dates were *late, middle-date and early,* the dates of each group growing later from the first to the ninth;

and that the 28th, or last year of a long cycle would be a pivot for a turning back of the seasons to run a similar course through other nine short seasonal cycles.

Sosigenes must have been conscious of the fact that the God who ordered the seasons, ordained the Passover, and inspired the ancient Hebrew Calendar. In a most wonderful way he inwrought the ancient Hebrew Calendar into the Julian calendar, so that it should not only be solar every year, as was the intent of Julius Caesar, but that it should be *seasonal,* also, in perfect harmony with the ancient Hebrew Calendar.

Both the Julian and the ancient Hebrew calendars stand as a challenge to modern astronomers to disprove that the earth makes twenty-eight complete cycles around the sun in exactly 10,227 days, not a minute more or less. The twenty-eight annual observations should begin and end with a long Passover cycle. Since the 121st long cycle is now (1921) in its 8th year, these observations and calculations cannot begin until January 1, 1942, which will be the first year of the 122nd long cycle, and must end with 1969, the 28th, and last year of that cycle. If the aggregate length of these twenty-eight cycles should be exactly 10,227 days, then Gregorian time must be so modified as that the last year of every century shall be a leap-year. If this is done, the 28 year Perpetual Calendar as presented on pages 62 to 116, will remain unchanged forever.

The *"wabbling"* of the earth (caused by the attraction of other worlds in space), as it circles around the sun, will hasten its course in one year and retard its speed in another year; but the mean length of each circuit will be found at the end of twenty-eight accurate annual observations, to be exactly 365¼ days as was determined by Sosigenes; and as was also revealed in the ancient Hebrew Calendar. Dividing 10,227 days by 28 may have given him his first idea of the length of a Julian year (10,227÷28=365¼).

While the disturbances brought about by the Gregorian calendar may not be perpetuated beyond 2100 A.D. they must be reckoned with from 1900 A.D., back to 1582 A.D., the year it became effective. This can be studied best in connection with Chart VIII, which is composed of fragmentary calendars of the 1st year of the first long Passover cycle in the following centuries: 19th, 18th, 17th and the 16th. The absence of a leap-year in 1900 made the Passover day for *First Years* of long cycles of the 20th century fall on *Monday,* whereas the Passover of *First Years* of long cycles in the 19th century was Tuesday; for the order of Passover days of all short cycles of that century was *Tu St W S Th M F,* as shown in the first division of Chart VIII.

The year made the basis of the calculation in the first division is 1802, the first year of the long cycle wholly in the 19th century. The calculation shows that year to have been the first of the 117th long cycle. The 1 remainder points to the Passover week-day beneath which 1 stands. This compels April 6 to stand in the *Tuesday* column. This shows the Gregorian Passover date removed from the Julian Passover day by only 13 dates, making the day of the Julian Passover *Monday*, the Gregorian date of which is April 19.

In the second division of the chart, the year 1718 is made the basis of the calculation. This was the first year of the first long cycle wholly in the 18th century. The absence of a leap-year day in 1800, compels the *order* of Passover weeek-days to be *W S Th M F Tu St*, in the 18th century, as shown in the second division. The 1 remainder in the calculation shows that the week-day of the Gregorian Passover, in 1718, was *Wednesday*. Its date was April 6, hence this date must be placed in the *Wednesday* column. This places the Gregorian Passover just twelve days in advance of the Julian Passover day, which is shown to be *Monday* and its date, expressed in Gregorian time, is April 18.

In the third division of Chart VIII, the year 1606 is made the basis of the calculation. This was the first year of the first long cycle wholly in the 17th century. A leap-year day in 1600 continued the week-day order of Passovers, as it was in that part of the 16th century following 1582, the year that Gregorian time was instituted. That order was *Th M F Tu St W S* as shown in the third division of Chart VIII. The 1 remainder in the calculation in the third division, shows that the year 1606 was the first year of 110th long cycle and that the week-day of its Passover was *Thursday*, its date being April 6. Placing this date in the *Thursday* column brings the Gregorian Passover within eleven days of the Julian Passover day, shown to be still in the *Monday* column, its date, expressed in Gregorian time, being April 17.

These eleven days between the two Passover days, Gregorian and Julian, in the 17th century, are the eleven dates involved in the change from Julian to Gregorian time. Carrying April 6 one week-day, for each of the eleven dates further towards the Julian Passover day, decreases the date of April 17 (*Monday*), in the third division, to April 6 in the fourth and last division. The first move would make Friday, April 6, and the Monday, ten days later, would become April 16; the tenth move would make *Sunday* April 6, and the following *Monday* April 7, while the final move would restore to the Julian Passover day its original date, April 6, as shown in the final division of the Chart VIII.

FIRST YEARS OF LONG PASSOVER CYCLES FROM 1900 BACK TO 1582

IN 19TH CENTURY

	S	M	Tu	W	Th	F	St
April	..	..	**6**	7	8	9	10
1802	11	12	13	14	15	16	17
	18	**19**	..	..	..	..	..

Tu	St	W	S	Th	M	F
1	2	3	4	5	6	7

1447+1802=3249; 3249÷28=116 1/28

IN 18TH CENTURY

	S	M	Tu	W	Th	F	St
April	..	..	..	**6**	7	8	9
1718	10	11	12	13	14	15	16
	17	**18**	..	..	..	..	..

W	S	Th	M	F	Tu	St
1	2	3	4	5	6	7

1447+1718=3165; 3165÷28=113 1/28

IN 17TH CENTURY

	S	M	Tu	W	Th	F	St
April	..	..	..	..	**6**	7	8
1606	9	10	11	12	13	14	15
	16	**17**	..	..	..	..	..

Th	M	F	Tu	St	W	S
1	2	3	4	5	6	7

1447+1606=3053; 3053÷28=109 1/28

IN 16TH CENTURY UP TO 1582

April	S	M	Tu	W	Th	F	St
1522	..	**6**	..	..	..	..	..

M	F	Tu	St	W	S	Th
1	2	3	4	5	6	7

1447+1522=2969; 2969÷28=106 1/28

CHART VIII

In the fourth and last division of Chart VIII, the year 1522 is made the basis of the calculation. The week-day order of Passovers for the 16th century, up to 1582, was *M F Tu St W S Th,* precisely the same order that we now have, in the 20th century, and will continue to have, at least to the end of the 21st century. From 1582 A.D., back to 46 B.C., all Passover days and dates were Julian, and their week-day order was *M F Tu St W S Th,* for every short cycle; and their dates, in every long cycle, were from March 14 to April 17, the date of the first Passover being April 6, and that of the 28th, of every long cycle, being April 17. The same would be true if Julian time were retrojected back to 1447 B.C.

It becomes clear that the *Perpetual Seasonal Calendar* belongs to all long Passover cycles from 1447 B.C., the year the Passover was instituted, to 1582 A.D., the year that the Gregorian calendar was made to take effect; that it belongs to all long Passover cycles or parts of cycles within the 20th and 21st centuries; and that it will be common to all long cycles from 2100 A.D., to the end of time, provided that, thereafter, every century shall end with a leap-year.

Between these two periods of time, separated by the Gregorian interval from 1582 to 1900 A.D., there is this difference, as to the Hebrew Passover: From 1447 B.C., to 1582 A.D., there was but *one* Hebrew Passover whose Julian date was concurrent with the coming of Spring—*Planting Time.* In every 28 years of this long stretch of time the Julian dates of the Hebrew Passovers, varied from March 14 to April 17.

Beginning with the Passover of 1900 and continuing to 2100 A.D., it has occurred, and will occur, twice on the same week-day every year, but these week-days have been and will continue to be 14 dates apart. The earlier of these two Hebrew Passovers has been named the Gregorian Passover, and its date has been expressed in Gregorian time; the later of these two Hebrew Passovers has been named the Julian Passover, and its date has been expressed in Gregorian time. As shown in the *Twenty-Eight Year Calendar,* these Passovers are represented as occurring on the same week-day. In *First Years,* the Gregorian Passover is *Monday,* April 6, while the Julian is *Monday,* April 20. These two dates are printed in heavy type. The Gregorian Passover (April 6) is two weeks in advance of the coming of Spring, while the Julian Passover (April 20) marks the coming of Spring—*Planting Time*—in all *First Years* of long cycles, in the 20th and 21st centuries. Should Gregorian time be modfiied by allowing every century to end with a leap-year, the two Passovers, with the fourteen-day interval, would continue forever, and the *28-year calendar* would stand for all future long cycles. But, if Julian time should be restored, the Gregorian Passover would disappear, and the Julian Passover, bearing dates from March 14 to April 17, in every long cycle, would stand alone, marking, as was its ancient aim, the coming of Spring. Then the dates of *Planting Time, Wheat Harvest,* and *Fall Gathering,* in Chart V each would be 14 dates earlier (Julian), but still in harmony with the coming and going of the Seasons.

In either case the week-day of any dated historic event, in all time, except that between 1582 and 1900, A.D., could be quickly and easily located, by finding the difference in time between 1447 B.C., and the year under inquiry, dividing that difference by 28, the number of years in a long cycle. If there should be no remainder, that year would be the last of its long cycle; if there should be a remainder, it would locate the year in its proper place in the next succeeding long cycle, which location would fix the date of the Passover for that year. At the same moment its place in the short cycle to which it belongs would give the week-day of the Passover.

Each page of the *Twenty-Eight Year Calendar* has been built from the week-day and date of the Gregorian Passover in the respective years, therefore every dated event falls under its proper week-day. For illustration, What will be the week-day of the anniversary of George Washington's birth in 1950 A.D.? Answer: 1447+1950=3397; 3397÷28=121 9/28. The 9 remainder points to the ninth year of the 122nd long cycle. Turning to the calendar for *Ninth Years,* February 22 will be found in the *Wednesday column.* Making the same inquiry for the year 2000 A.D., the answer will be: 1447+2000=3447; 3447÷28=123 3/28. The 3 remainder locates the year 2000 in the 3rd place in the 124th long cycle. Turning to the calendar for *Third Years,* February 22 will be found in the *Tuesday* column. In like manner the week-day of the anniversary of any dated event, not in the interval between 1582 and 1900, A.D., can be found.

The week-day of any dated event prior to 1582, A.D., can be found in the same quick, easy way as set forth above. What was the week-day of the discovery of America by Columbus, the date of which was October 12, 1492? This is the answer: 1447+1492=2939; 2939÷28=104 27/28. The 27 remainder locates the year 1492, A.D., in the 27th place of the 105th long cycle. Turning to the calendar for *Twenty-Seventh Years,* October 12 will be found in the *Saturday* column.* Every page of the *Twenty-Eight Year Perpetual Seasonal Calendar* belongs, as completely, to the time between 1447, B.C., and 1582, A.D., as it does to the 20th and 21st centuries.

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*Washington Irving and some encyclopedias say "Friday." If the log-book of Columbus can be found, the week-day, if written, of Oct. 12, 1492, as stated, will be found "Saturday" and not "Friday."

The same will be true of all time following 2100 A.D., provided that year, and all subsequent century-ending years, are allowed to be leap-years.

The difficulty in finding the week-day of dated events between 1582 and 1900 A.D., is only apparent and not real. Any given date in the 19th century is one week-day later than the same date in the 20th century, the reason for which is shown in Chart VIII, in which the Passover date (April 6) of *First Years* of long cycles is *Tuesday*, and not *Monday*, as appears in the calendar of *First Years*. Therefore, every date in the 19th century must be one week-day later. To illustrate: Robert E. Lee was born January 19, 1807. What was the week-day of his birth? Answer: 1447+1807=3254; 3254÷28=116 6/28. The 6 remainder places the year 1807 A.D., in the 6th place of the 117th long cycle. Turning to the calendar for *Sixth Years*, January 19 is found in the *Sunday* column; but for the 19th century it must stand in the *Monday* column. Therefore Lee was born *Monday*, January 19, 1807.

If the reader's birth was January 15, 1860, what was the week-day? Answer: 1447+1860=3307; 3307÷28=118 3/28. The 3 remainder places the year 1860 in the 3rd place of the 119th long cycle. Turning to the Calendar for *Third Years*, January 15 is found in the *Saturday* column; but in all *Third Years* of the 19th century, January 15 must stand in the *Sunday* column.

Any given date in the 18th century must stand two week-days later than shown in the *Twenty-Eight Year Perpetual Calendar*, as demonstrated in Chart VIII. To illustrate: Washington was born February 22, 1732. What was the week-day of his birth? Answer: 1447+1732=3179; 3179÷28=113 15/28. The 15 remainder places the year 1732 in the 15th place of the 114th long cycle. Turning to the calendar for *Fifteenth Years*, February 22 will be found in the Wednesday column; but in the 18th century that date must stand two week-days later, hence February 22, 1732, was *Friday*. George Washington was born Friday, February 22, 1732.

All dates, in the 17th century, must stand three week-days later than shown in the *Twenty-Eight Year Perpetual Seasonal Calendar*, as demonstrated in Chart VIII. To illustrate: The Pilgrim Fathers observed their first Thanksgiving, November 11, 1621. What was the week-day? Answer: 1447+1621=3068; 3068÷28=109 16/28. The 16 remainder places the year 1621 A.D., in the 16th place of the 110th long cycle. Turning to the calendar for *Sixteenth Years,* November 11 is found in the *Monday* column; but in the 17th century it must stand *three* week-days later, hence November 11, 1621, was *Thursday.* This must have been the fact that led Congress to name *Thursday* as Thanksgiving Day. To have made it the *second,* and not the *Last Thursday,* in November, would have brought our *Feast Day* more nearly in harmony with the date of the First day of the Feast of Tabernacles of the ancient Hebrews. However, the latter never occurred, anciently, later than October 26.

Since the first Thanksgiving and Armistice day both occurred on November 11, why should they both not be celebrated on that date? Or, if Thursday must be Thanksgiving day, why not celebrate both events on the second Thursday in November, thus combining two holidays?

THREE CLASSES OF ANNIVERSARIES

Each of the 28 pages of the *Perpetual Calendar* shows that there are three classes of anniversaries. *First Class:* Anniversaries with fixed dates but variable week-days. To this class belong birthdays, marriage anniversaries, and anniversaries of all other events not specified under the one or the other of the remaining two classes.

Second Class: Anniversaries occurring on fixed week-days, the dates being variable. These are, *Good Friday, Easter Sunday, Labor Day, Thanksgiving Day, and Mother's Day.*

Third Class: Anniversaries that have neither fixed week-days nor fixed dates. These are *Passover Day, the Day of Pentecost,* and the *First Day of the Feast of Tabernacles.* Each of these runs in two cycles, one a week-day cycle of seven years, in which each of these anniversaries occurs on each of the seven week-days in the unchangeable relationship of *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.* The other is a date-cycle of 28 years, the play-period of dates being 35 days, on seven of which dates no anniversary occurs. These seven skips of dates are caused by the seven leap-years found in every long cycle. Both of these cycles are shown in Chart IV.

The finding of any anniversary, whether it belongs to the first, second or third class, depends on correctly locating, as to week-day and date, the Passover of the given year. Having thus placed the Passover, the calendar for that year is built by going backward, from that week-day and date, to January 1, and then forward to December 31, thus covering the whole year. Every date of that entire year will stand in its proper week-day column. In that manner each of the 28 pages of the *Perpetual Calendar* was constructed. If the year under inquiry be the 1st or the 28th, or any intervening year of any long Passover cycle, a glance at the calendar for that year, as determined by the calculation for fixing it in the proper place in its long cycle, will show the several anniversaries printed in heavy type, each being named and dated, under its correct week-day, on the page directly opposite. On that page will be found sufficient blank space for writing, under the proper week-day, the date and name of any other anniversary, in that specific year, whether it be a *First Year*, a *Twenty-Eighth* year, or any intervening year. A record of events as they occur, may thus be made, on that partly-blank page, writing the year, the month, the date, as well as the event, under the proper week-day. Thereafter the same date and week-day will stand for anniversaries of such event, through all the years belonging to that group.

Besides the general interest, outlined above, belonging to the *Perpetual Calendar,* there remains a specific feature to be studied, which should prove both interesting and profitable. This study may be entitled

THE ANCIENT HEBREW FEASTS SAFE GUIDES FOR PLANTING AND GATHERING

That the Ancient Hebrew Calendar was a *Seasonal Calendar*, and that the seasons come in short cycles of three years and in long cycles of twenty-eight years, is shown in Chart IX. In this chart the Passover day and the first day of the Feast of Tabernacles, from 1914 to 1941 inclusive, are Julian in time but expressed in Gregorian terms. Each of these dates is fourteen days later than the dates of these events in Gregorian time. The Gregorian Passovers vary in date from March 14 to April 17, while the Julian Passovers vary, in Gregorian dates, from March 28 to May 1, in every long cycle. In other Charts (XII and XIII) it will be shown that, in the climate of Tennessee, the Julian Passovers and the coming of Spring are but little out of harmony, while the Gregorian Passovers and frost dates are entirely out of harmony.

The purpose of Chart IX is to show, in column B, the Julian Passover Days, expressed in Gregorian dates, of all the years of the current long Passover cycle (1914-1941); and in column D, the Julian First-Days of the Feast of Tabernacles, expressed in Gregorian dates. The Chart shows an interval of 177 days between these dates in every one of the years. The dates for *Planting* are shown in column B, and the dates for *Fall Gathering* are shown in column D, while, in column C, the interval between *safe Planting* and *safe Fall Gathering,* is shown to be, uniformly, 177 days.

In Chart X, the dates of the *latest killing frosts of Spring and the earliest killing frosts of Fall* are given, in columns B and D, respectively,

A	B		C	D		E
121st. Long Passover Cycle	Passover Days (Julian expressed in Gregorian dates) SPRING PLANTING		Number of intervening days.	First Day of Feast of Tabernacles (Julian expressed in Gregorian dates) FALL GATHERING		The place of each year in its cycle.
1914	Monday	April 20	177	Thursday	Oct. 15	1
1915	Friday	April 9	177	Monday	Oct. 4	2
1916	Tuesday	Mar. 28	177	Friday	Sept. 22	3
1917	Saturday	April 21	177	Tuesday	Oct. 16	4
1918	Wednesday	April 10	177	Saturday	Oct. 5	5
1919	Sunday	Mar. 30	177	Wednesday	Sept. 24	6
1920	Thursday	April 22	177	Sunday	Oct. 17	7
1921	Monday	April 11	177	Thursday	Oct. 6	8
1922	Friday	Mar. 31	177	Monday	Sept. 25	9
1923	Tuesday	April 24	177	Friday	Oct. 19	10
1924	Saturday	April 12	177	Tuesday	Oct. 7	11
1925	Wednesday	April 1	177	Saturday	Sept. 26	12
1926	Sunday	April 25	177	Wednesday	Oct. 20	13
1927	Thursday	April 14	177	Sunday	Oct. 9	14
1928	Monday	April 2	177	Thursday	Sept. 27	15
1929	Friday	April 26	177	Monday	Oct. 21	16
1930	Tuesday	April 15	177	Friday	Oct. 10	17
1931	Saturday	April 4	177	Tuesday	Sept. 29	18
1932	Wednesday	April 27	177	Saturday	Oct. 22	19
1933	Sunday	April 16	177	Wednesday	Oct. 11	20
1934	Thursday	April 5	177	Sunday	Sept. 30	21
1935	Monday	April 29	177	Thursday	Oct. 24	22
1936	Friday	April 17	177	Monday	Oct. 12	23
1937	Tuesday	April 6	177	Friday	Oct. 1	24
1938	Saturday	April 30	177	Tuesday	Oct. 25	25
1939	Wednesday	April 19	177	Saturday	Oct. 14	26
1940	Sunday	April 7	177	Wednesday	Oct. 2	27
1941	Thursday	May 1	177	Sunday	Oct. 26	28

CHART IX

A Observations covering these 30 years	B Dates of the latest killing frosts of Spring	C Number of days intervening	D Dates of the earliest killing frosts of Fall	E Place of each year in its cycle
1892	April 10	201	Oct. 28	7
1893	April 24	175	Oct. 16	8
1894	March 30	199	Oct. 15	9
1895	April 4	189	Oct. 10	10
1896	March 24	227	Nov. 6	11
1897	March 27	235	Nov. 17	12
1898	April 6	204	Oct. 27	13
1899	April 2	216	Nov. 4	14
1900	April 1	222	Nov. 9	15
1901	March 21	228	Nov. 4	16
1902	March 20	261	Dec. 6	17
1903	April 4	204	Oct. 25	18
1904	April 17	211	Nov. 12	19
1905	April 17	188	Oct. 22	20
1906	March 21	204	Oct. 11	21
1907	April 15	197	Oct. 29	22
1908	March 21	230	Nov. 6	23
1909	April 9	187	Oct. 13	24
1910	March 16	227	Oct. 29	25
1911	April 1	215	Nov. 2	26
1912	March 25	223	Nov. 3	27
1913	March 28	207	Oct. 21	28
1914	April 10	201	Oct. 28	1
1915	April 4	189	Oct. 10	2
1916	April 9	196	Oct. 22	3
1917	April 9	185	Oct. 11	4
1918	April 10	206	Nov. 2	5
1919	April 2	225	Nov. 13	6
1920	April 14	198	Oct. 29	7
1921	March 29	219	Nov. 3	8
		6269÷30=209		

34 days play period for Spring Killing Frosts (March 21 to April 24)
57 days play period for Fall Killing Frosts (Oct. 10 to Dec. 6)

CHART X

A Observations covering these 30 years	B Dates of the latest heavy frosts of Spring	C Number of days intervening	D Dates of the earliest heavy frosts of Fall	E Place of each year in its own cycle
1892	April 10	201	Oct. 28	7
1893	April 24	175	Oct. 16	8
1894	April 12	186	Oct. 15	9
1895	April 4	188	Oct. 9	10
1896	April 4	197	Oct. 18	11
1897	April 18	195	Oct. 30	12
1898	April 7	199	Oct. 23	13
1899	April 10	174	Oct. 1	14
1900	April 6	214	Nov. 6	15
1901	March 21	211	Oct. 18	16
1902	April 2	196	Oct. 15	17
1903	April 5	203	Oct. 25	18
1904	April 17	190	Oct. 24	19
1905	April 17	188	Oct. 22	20
1906	April 2	192	Oct. 11	21
1907	April 20	177	Oct. 14	22
1908	May 1	189	Nov. 6	23
1909	May 2	164	Oct. 13	24
1910	April 25	186	Oct. 28	25
1911	April 1	205	Oct. 23	26
1912	March 26	212	Oct. 24	27
1913	March 29	206	Oct. 21	28
1914	April 21	191	Oct. 28	1
1915	April 4	188	Oct. 9	2
1916	April 10	195	Oct. 22	3
1917	April 10	182	Oct. 9	4
1918	May 2	184	Nov. 2	5
1919	April 26	193	Nov. 5	6
1920	April 1	174	Oct. 2	7
1921	April 12	174	Oct. 13	8

5729÷30=191

42 days play period for Heavy Frosts of Spring (March 21 to May 2)
36 days play period for Heavy Frosts of Fall (Oct. 1 to Nov. 6)

CHART XI

and in column C stands the number of intervening days for each of the thirty years (1892-1921). The shortest intervening period is shown to be 175 days (1893) and the longest 261 days (1902), the average of the thirty years being 209 days. In column E are the numbers locating the respective years in the cycles to which they belong.

Again in Chart XI, the dates of the *latest heavy frosts of Spring* and the *earliest heavy frosts of Fall* are given, in columns B and D, respectively, with the number of intervening days standing in column C. The shortest of these intervals is shown to be 174 days (1920 and 1921); and the longest, 214 days (1900), with an average of 191 days. The frost dates in Charts X and XI were kindly furnished the author by Mr. Roscoe Nunn, who is in charge of the local office (Nashville, Tenn.), of the Government Weather Bureau.

It will be seen, from a study of Chart X, that the variable intervals between the *killing frosts of Spring and Fall* are chargeable to a longer play-period for the Fall frost. The play-period for the Spring frosts is shown to be 34 days (March 21 to April 24), and that for Fall frosts, 57 days (October 10 to December 6).

Chart XI shows the play-period of *heavy frosts* of Spring for the thirty years, to be 42 days (March 21 to May 2), while that for the *Fall heavy frosts* is shown to be only 36 days (October 1 to November 6). The variable intervals between the heavy frosts of Spring and Fall must be charged to the longer play-period for Spring heavy frosts.

The play-period for Passovers (Julian) is **35** days in every long cycle, as shown in Chart IX; that of the latest killing frosts of Spring was 34 days, in the thirty years of Chart X; while the play-period of latest heavy frosts in the Spring, for the thirty years, was **42** days, as shown in Chart XI.

The play-period for the first days of the Feast of Tabernacles, for every long cycle, is **35** days, as shown in Chart IX; while the play-period of earliest killing frosts of Fall, for the thirty years of Chart X was **57** days; and that of the earliest heavy frosts of Fall, for the same thirty years, was **36** days, Chart XI.

Taking the mean of the play-periods of the latest killing and heavy frosts of Spring, for the thirty years, we find it to be **38** days (34+42=76; 76÷2=38), which is three more days than the play-period for Passovers of long cycles. The mean of the play-periods of the earliest killing and heavy frosts of Fall, for the thirty years was **46½** days 57+36=93; 93÷2=46½), which is eleven days longer than the play-period of first days of the Feast of Tabernacles, for a long cycle.

JULIAN PASSOVER CHART

A	B	C	D	E	F	G
30 years from 1892 to 1921 A.D.	Last killing frosts of Spring, Nashville, Tenn.	Intervening days	Julian Passovers expressed in Gregorian dates	Intervening days	Last heavy frosts of Spring, Nashville, Tenn.	Place of each year in its cycle
1892	April 10	12	April 22	12	April 10	7
1893	April 24	**13**	April 11	**13**	April 24	8
1894	March 30	1	Mar. 31	**12**	April 12	9
1895	April 4	20	April 24	20	April 4	10
1896	March 24	18	April 12	8	April 4	11
1897	March 27	4	April 1	**17**	April 18	12
1898	April 6	19	April 25	18	April 7	13
1899	April 2	12	April 14	4	April 10	14
1900	April 1	1	April 2	**4**	April 6	15
1901	March 21	5	April 26	5	Mar. 21	16
1902	March 20	26	April 15	13	April 2	17
1903	April 4	0	April 4	**1**	April 5	18
1904	April 17	10	April 27	10	April 17	19
1905	April 17	**1**	April 16	**1**	April 17	20
1906	March 21	15	April 5	3	April 2	21
1907	April 15	14	April 29	9	April 20	22
1908	March 21	27	April 17	**14**	May 1	23
1909	April 9	**3**	April 6	**26**	May 2	24
1910	March 16	45	April 30	5	April 25	25
1911	April 1	18	April 19	18	April 1	26
1912	March 25	13	April 7	12	Mar. 26	27
1913	March 28	34	May 1	33	Mar. 29	28
1914	April 10	10	April 20	**1**	April 21	1
1915	April 4	5	April 9	6	April 4	2
1916	April 9	**12**	Mar. 28	**12**	April 10	3
1917	April 9	12	April 21	11	April 10	4
1918	April 10	1	April 10	**21**	May 2	5
1919	April 2	**3**	Mar. 30	**26**	April 26	6
1920	April 14	8	April 22	8	April 14	7
1921	March 29	13	April 11	**1**	April 12	8

CHART XII.

GREGORIAN PASSOVER CHART

A	B	C	D	E	F	G
30 years from 1892 to 1921 A.D.	Last killing frosts of Spring, Nashville, Tenn.	Intervening days	Gregorian Passover dates	Intervening days	Last heavy frosts of Spring, Nashville, Tenn.	Place of each year in its cycle
1892	April 10	**2**	April 8	**2**	April 10	7
1893	April 24	**27**	Mar. 28	**27**	April 24	8
1894	March 30	**13**	Mar. 17	**26**	April 12	9
1895	April 4	6	April 10	6	April 4	10
1986	March 24	5	Mar. 29	**6**	April 4	11
1897	March 27	**9**	Mar. 18	**31**	April 18	12
1898	April 6	5	April 11	4	April 7	13
1899	April 2	**2**	Mar. 31	**10**	April 10	14
1900	April 1	**13**	Mar. 19	**18**	April 6	15
1901	March 21	22	April 12	22	Mar. 21	16
1902	March 20	12	April 1	**1**	April 2	17
1903	April 4	**14**	Mar. 21	**15**	April 5	18
1904	April 17	**4**	April 13	**4**	April 17	19
1905	April 17	**15**	April 2	**15**	April 17	20
1906	March 21	1	Mar. 22	**11**	April 2	21
1907	April 15	0	April 15	**5**	April 20	22
1908	March 21	13	April 3	**28**	May 1	23
1909	April 9	**17**	Mar. 23	**40**	May 2	24
1910	March 16	31	April 16	**9**	April 25	25
1911	April 1	4	April 5	4	April 1	26
1912	March 25	**1**	Mar. 24	**2**	Mar. 26	27
1913	March 28	20	April 17	19	Mar. 29	28
1914	April 10	**4**	April 6	**15**	April 21	1
1915	April 4	**9**	Mar. 26	**9**	April 4	2
1916	April 9	**26**	Mar. 14	**27**	April 10	3
1917	April 9	**2**	April 7	**3**	April 10	4
1918	April 10	**14**	Mar. 27	**36**	May 2	5
1919	April 2	**17**	Mar. 16	**41**	April 26	6
1920	April 14	**6**	April 8	**6**	April 14	7
1921	March 29	**1**	Mar. 28	**15**	April 12	8

CHART XIII.

THE JULIAN PASSOVER IS A SAFE GUIDE TO SPRING PLANTING

The exact relationship between the Julian Passovers, expressed in Gregorian dates, and the latest killing and heavy frosts of Spring, for thirty years (1892-1921) is shown in Chart XII. In column A is the list of years from 1892 to 1921 inclusive. In column B stands the dates of the latest killing frosts of Spring, for the respective years. In column D are the dates for the coming of Spring, as determined by the Key to the Passover. These dates are those of the Julian Passover, expressed in Gregorian terms. In column C are the figures showing the interval between the killing frost dates and the corresponding dates of the Julian Passover. The number of the days marking the interval, when the killing frost antedated the Julian Passover, is printed in light type. When the killing frost followed the Julian Passover, the number showing the interval is printd in heavy-face type. The heavy-type appears only five times. In 1905 the killing frost was one day later than the Julian Passover; in 1909 and 1919, it occurred three days later than the Passover; in 1893 it occurred thirteen days after the Passover; and in 1916 it was twelve days after the Passover. The killing frosts that were one to three days after planting time could have done no harm. These years were 1905 (1), 1909 (3), and 1919 (3). Twice in the thirty years the late killing frosts would have made replanting necessary. These years were 1893 (13) and 1916 (12).

In column F stand the dates of the latest Spring heavy frosts throughout the thirty years. In column E is shown the number of days between the latest heavy frost of Spring and the Julian Passover. Thirteen of these thirty numbers are printed in heavy-face type to show that, in the corresponding years, the havy frost followed the Julian Passover. Five times the interval was from 1 to 4 days. These were the years: 1900 (4), 1903 (1), 1905 (1), 1914 (1), and 1921 (1). These heavy frosts followed planting time so quickly that they could have done no harm. In the remaining eight years, only tender vegetation could have been hurt by the lateness of the heavy frosts. These years were 1893 (13), 1894 (12), 1897 (17), 1908 (14), 1909 (26), 1916 (12), 1918 (21), 1919 (26). In column G are the numbers that fix the place of the respective years in the long cycles to which they belong.

If the dates of killing frosts, for the thirty years, had been known beforehand, planting would have been delayed beyond the Julian Passover only twice. These years were 1893 (13) and 1916 (12). Twenty-five times the planting might have ante-dated the Julian Passover from 1 to 34 days as follows: 1892 (12), 1894 (1), 1891 (20), 1896

(18), 1897 (4), 1898 (19), 1899 (12), 1900 (1), 1901 (5), 1902 (26), 1903 (0), 1904 (10), 1906 (15), 1907 (14), 1908 (27), 1910 (45), 1911 (18), 1912 (13), 1913 (34), 1914 (10), 1915 (5), 1917 (12), 1918 (1), 1920 (8), 1921 (13).

Meteorologic conditions that would cause killing frosts to vary their relationship to Julian Passover dates cannot now be known very far in advance; but since harmful interferences are so few, it must appear that the Julian Passover now, as anciently, is the best possible indicator of *Planting Time*, for all years, in all countries whose latitude is that of Tennessee (35° to 37°, north).

THE GREGORIAN PASSOVER NOT A SAFE GUIDE TO SPRING PLANTING

That the Gregorian Passover is not a safe guide to *Planting Time* is shown in Chart XIII. In this Chart the same thirty years of Chart XII are studied. In column A is the list of these years, from 1892 to 1921. In column B are the dates of the last killing frosts of Spring, for the respective years. In column D are the Gregorian dates of the Gregorian Passovers for the entire period. These dates are fourteen days earlier than the Gregorian dates of the Julian Passovers, studied in Chart XII. In column C is presented the time-interval between the dates in columns B and D. In every instance, the number showing the time-interval is printed in heavy-face type when the killing frost followed the Gregorian Passover date. This occurred nineteen times. When the killing frost preceded the Gregorian Passover, the number in column C, showing the time-interval, is printed in light-face type. This occurred eleven times in the thirty years; but in six of these eleven years a heavy frost followed the Gregorian Passover.

In column F are the dates of the latest heavy frosts of Spring, for the respective years. In column E is shown the time-interval between the Gregorian Passover and the latest heavy frost of each of the thirty years. When the heavy frost followed the Passovers, the number showing the time-interval is printed in heavy-face type. This occurred twenty-five times. Only five times did the heavy frost ante-date the Passover, as shown by the light-face type. In column G are the numbers that fix the places of the respective years in the long cycles to which they belong.

If planting has been done on the Gregorian Passover dates of Chart XIII, replanting of everything would have been necessary eleven times (1893, 1894, 1897, 1900, 1903, 1905, 1907, 1915, 1916, 1918 and 1919). Replanting of tender vegetation would have been necessary in the following six additional years: 1899, 1906, 1908. 1910, 1914 and 1921.

These two Charts (XII and XIII) are printed on opposite pages to show, at a glance, the fact that the Julian Passover day is far more safe as a guide to *Planting Time* than is the Gregorian Passover day.

THE VERNAL EQUINOX NOT A SAFE GUIDE TO SPRING PLANTING

The *Vernal Equinox* is the third period of time that might be thought of as related to the advent of Spring. To show that the Vernal Equinox is not a trustworthy guide to *Planting Time,* Chart XIV is introduced here. This Chart differs from Charts XII and XIII only in the matter contained in columns C, D and E. In column D the date of the Equinox, March 21, stands in every one of the thirty places. In column C stand the numbers marking the time-interval between the last killing frost and the date of the Vernal Equinox, for the respective years. The numbers printed in heavy-face type show the intervals when the killing frost followed the Equinox. These show that a killing frost followed the Equinox twenty-five times in the thirty years, at intervals of 3 to 34 days. Three times (1901, 1906 and 1908) there was no interval; once (1902) the light-face type shows that the killing frost was only one day before the Equinox, and once (1910) it occurred five days before the Equinox. If planting had been done at the Equinox, replanting of everything would have been necessary twenty-two times in the thirty years.

In column E has been placed the numbers showing the time-interval between the last heavy frost of Spring and the Equinox. Twenty-nine of these numbers are in heavy-face type, showing that the heavy frost followed the Equinox in the respective years, the intervals being from 5 to 42 days. Replanting of tender vgetation would have been necessary from heavy frosts twenty-seven times in the thirty years; but, as shown above, in twenty-two of the twenty-seven times, everything would have called for replanting. In 1901 the interval was 0; in 1912, 5 days; in 1913, 8 days. Only in these three years was it safe to plant at the time of the Vernal Equinox.

There are no other possible guides to the coming of Spring—*Safe Planting Time*—than those given in Charts XII, XIII and XIV. A study of these three charts must lead to the conclusion that, now as always, the Julian Passover date is the time for planting in climates akin to that of Tennessee.

VERNAL EQUINOX CHART

A	B	C	D	E	F	G
30 years from 1892 to 1921 A.D.	Last killing frosts of Spring, Nashville, Tenn.	Intervening days	Vernal Equinox	Intervening days	Last heavy frosts of Spring, Nashville, Tenn.	Place of each year in its cycle
1892	April 10	20	March 21	20	April 10	7
1893	April 24	34	March 21	24	April 24	8
1894	March 30	9	March 21	22	April 12	9
1895	April 4	14	March 21	14	April 4	10
1896	March 24	3	March 21	14	April 4	11
1897	March 27	6	March 21	28	April 18	12
1898	April 6	16	March 21	17	April 7	13
1899	April 2	12	March 21	20	April 10	14
1900	April 1	11	March 21	16	April 6	15
1901	March 21	0	March 21	0	March 21	16
1902	March 20	1	March 21	12	April 2	17
1903	April 4	14	March 21	15	April 5	18
1904	April 17	17	March 21	27	April 17	19
1905	April 17	17	March 21	27	April 17	20
1906	March 21	0	March 21	12	April 2	21
1907	April 15	25	March 21	30	April 20	22
1908	March 21	0	March 21	41	May 1	23
1909	April 9	19	March 21	42	May 2	24
1910	March 16	5	March 21	35	April 25	25
1911	April 1	11	March 21	11	April 1	26
1912	March 25	4	March 21	5	March 26	27
1913	March 28	7	March 21	8	March 29	28
1914	April 10	20	March 21	31	April 21	1
1915	April 4	14	March 21	14	April 4	2
1916	April 9	19	March 21	20	April 10	3
1917	April 9	19	March 21	20	April 10	4
1918	April 10	20	March 21	42	May 2	5
1919	April 2	12	March 21	36	April 26	6
1920	April 14	24	March 21	24	April 14	7
1921	March 29	8	March 21	22	April 12	8

CHART XIV.

In Palestine, which lies between 31° 30′ and 33″ north latitude, the ancient Hebrew Calendar was perfectly seasonal, in that the Passover date was *Planting Time;* Pentecost was the *Wheat Harvest Time;* and the first day of the Feast of Tabernacles was the time for finishing the *Fall Gathering.* It has been thus from 1447 B.C., down to the present (1921 A.D.), and will continue to be thus throughout the ages to come. The God Who ordered the Seasons, ordained the Passover, Pentecost, and the Feast of Tabernacles, and inspired the ancient Hebrew Calendar. Since this was the only seasonal calendar that the world has ever known, it is fortunate that it has been reproduced, after the lapse of nearly two thousand years, and that its seasonal features have been translated into both the Julian and Gregorian calendars.

HOW TO CALCULATE SPRING PLANTING AND FALL GATHERING FOR ALL LATITUDES

Only by means of the key to the Passover study, could have been constructed the PERPETUAL SEASONAL CALENDAR. This calendar applies, but not with equal accuracy, to all countries North of the Equator. At the Equator there is perpetual Spring and Summer; to the far North, Fall and Winter are almost as nearly perpetual. Between these two extremes there are seasonal variations that have one, or more, of three causes; Latitude, altitude and the presence or absence of large bodies of water. These are fixed modifiers. Meteorological conditions are variable modifiers of Seasons in any latitude, at any altitude, and show but little regard for water-protection. The three first named conditions cannot change the date of the Passover, but must change the relationship of that date to the safe time for planting. A good rule for approximating this changed relationship may be thus stated: Find the recorded dates of the last killing and heavy frosts of Spring, throughout a long Passover cycle, in any latitude, north of the Equator; take the difference between these dates and the dates in column B and F of Chart XII.

If this difference should be 5 days, either earlier or later, a corresponding change should be made in the planting date. To illustrate: 1914 was the first year of the current long cycle and its Julian Passover date was April 20, a date common to all *First Years.* If the latest killing and heavy frosts, of that part of the country under inquiry, had been, respectively, April 15 and April 26, instead of April 10 and 21, then the planting date should have been April 25 and not April 20. On the contrary, if the two frost dates, for that territory, in that year, had been, respectively, April 5 and April 16, then the planting should have been April 15 and not April 20. To the same extent that the frost dates are later, in any latitude, of any elevation, than the corresponding dates in Chart XII, the planting time should be deferred, correspondingly, beyond the Julian Passover date shown in the same Chart. When the frost dates are earlier than the corresponding dates in the Chart, the planting date, for that year, should be correspondingly earlier than the Julian Passover date for that year, shown in the Chart.

By the expressions, "that year" and "corresponding dates," is meant that the year referred to and the year under inquiry must occupy similar places in their respective long cycles. To illustrate: The year 1892 in Chart XII is the 7th year of the 120th long cycle (1447+1892=3339; 3339÷28=119 7/28). If the year under inquiry should have been 1920, which was the 7th year of the 121st long cycle (1447+1920=3367; 3367÷28=120 7/28), the frost dates and the planting dates of these two years would have been practically the same, except for meterological conditions peculiar to each of these years. The last killing frost of 1920 was four days later than that of 1892. As the Chart shows, the planting date, April 22, for these two years, was perfectly safe for Tennessee. It is interesting to compare the frost dates, for Tennessee, and the Julian Passover dates, in these two years: In 1892, killing frost April 10, Julian Passover April 22, heavy frost April 10; in 1920, killing frost April 14. Julian Passover April 22, heavy frost April 14.

In all *Seventh Years* of long cycles, these frost and planting dates for Tennessee, should be, practically, the same as those given above. Any modification would be chargeable to meteorological conditions. On the page of the *Perpetual Calendar,* for *Seventh Years* of long cycles, will be found listed the 7th years of all long cycles from 1920 to 2788 A.D. These years for the current century (the 20th) will be 1948 and 1976. Those of the 21st century will be 2004, 2032, 2060 and 2088. In these several years the planting time should be on or about Thursday, April 22, but a week earlier would have been safe in both 1892 and 1920. Meteorologists might have pointed this out to the farmer and gardener.

It is regrettable that Charts XII, XIII and XIV could not have been composed of years belonging wholly to one long cycle, preferably from 1886 to 1913, inclusive. The reason why they were not thus constructed is that the dates of *heavy* frosts were not kept of record prior to 1892. Because of the fact that heavy frosts are deadly to tender vegetation, while *killing* frosts are destructive of all vegetation, the necessity for including both appeared plain. The fault in each of these Charts has been corrected, as far as possible, by placing, in column G, the number of each year in

A 20 years of the 120th long cycle and 8 years of the 121st	B Dates of last killing frosts of Spring around Nashville, Tenn. Latitude 36° 10′	C Dates of last killing frosts of Spring around Savannah, Ga. Latitude 32° 5′	D Dates of last killing frosts of Spring around Montgomery, Ala. Latitude 32° 23′	E Place of each year in its own long cycle
1894	March 30	March 31	March 30	9
1895	April 4	Feb. 18	March 17	10
1896	March 24	Feb. 22	March 21	11
1897	March 27	Feb. 28	Feb. 28	12
1898	April 6	Feb. 22	Feb. 23	13
1899	April 2	March 8	March 29	14
1900	April 1	March 17	March 17	15
1901	March 21	March 17	March 7	16
1902	March 20	March 19	March 19	17
1903	April 4	Feb. 18	Feb. 19	18
1904	April 17	Feb. 13	March 4	19
1905	April 17	Feb. 18	Feb. 18	20
1906	March 21	March 21	March 21	21
1907	April 15	Feb. 9	Feb. 16	22
1908	March 21	Feb. 28	Feb. 28	23
1909	April 9	Feb. 1	Feb. 17	24
1910	March 16	March 16	March 16	25
1911	April 1	Feb. 23	Feb. 23	26
1912	March 25	Feb. 11	March 10	27
1913	March 28	Feb. 14	March 28	28
1914	April 10	March 13	March 2	1
1915	April 4	Jan. 21	April 4	2
1916	April 9	April 10	March 17	3
1917	April 9	March 6	March 6	4
1918	April 10	Feb. 6	Feb. 5	5
1919	April 2	Feb. 17	Feb. 17	6
1920	April 14	March 1	March 9	7
1921	April 29	Jan. 27	Dec. 30 (1920)	8

CHART XV.

A 20 years of the 120th long cycle and 8 years of the 121st	B Dates of last killing frosts of Spring around . . . . Latitude——° ——′	C Julian Passover days expressed in Gregorian dates. Spring Planting around Nashville, Tenn. Latitude 36° 10′	D Dates of last heavy frosts of Spring around . . . . Latitude——° ——′	E Place of each year in its own long cycle
1894		March 31		9
1895		April 24		10
1896		April 12		11
1897		April 1		12
1898		April 25		13
1899		April 14		14
1900		April 2		15
1901		April 26		16
1902		April 15		17
1903		April 4		18
1904		April 27		19
1905		April 16		20
1906		April 5		21
1907		April 29		22
1908		April 17		23
1909		April 6		24
1910		April 30		25
1911		April 19		26
1912		April 7		27
1913		May 1		28
1914		April 20		1
1915		April 9		2
1916		March 28		3
1917		April 21		4
1918		April 10		5
1919		March 30		6
1920		April 22		7
1921		April 11		8

CHART XVI.

its proper long cycle, 1892 being the 7th year and 1913 the 28th year of the 120th long cycle; while 1914 is the 1st year and 1921 is the 8th year of the 121st long cycle.

As a final feature of the study of *Planting Time,* as related to the date of the Julian Passover, the reader's attention is called to Charts XV and XVI, which appear on opposite pages. In Chart XV, there are five columns. In column A is written the years from 1894 to 1921, a period of 28 years, twenty of which (1894 to 1913) belong to the 120th long cycle, while eight (1914 to 1921) belong to the 121st long cycle. In column E there is a number opposite each year indicating the place it occupies in its own long cycle—1894 is the 9th year and 1913 is the 28th year of the 120th long cycle, while 1914 is the 1st year and 1921 is the eighth year of the 121st long cycle. Since the years 1914 to 1921 are, practically, reproductions of the years from 1886 to 1893, inclusive, the study of Frost dates, through a long cycle, is not marred. In column B, of Chart XV, is recorded the date of the last killing frost of each of the 28 years, for the territory surrounding Nashville, Tenn. In column C, is recorded the date of the last killing frost for each of the 28 years, for the territory surrounding Savannah, Ga. In column D, is recorded the date of the last killing frost for each of the 28 years, for the territory surrounding Montgomery, Ala. These records were obtained from the respective officers of the Weather Bureau and, therefore, are correct.

There are many interesting points in the comparative study of columns B, C and D. Savannah, Ga., and Montgomery, Ala., are both in latitude 32°+ North, practically the same as that of Jerusalem. Nashville, Tenn., is in the latitude 36°+ North, hence the coming of Spring should be later in Nashville than in either of the two other places. Yet in 1910 the three records show the last killing frost to have been on the same date, March 16. In 1894 the dates for Nashville and Montgomery were the same, March 30, while the date for Savannah was one day later, March 31. In 1921 the frost dates were, for Nashville, April 29; for Savannah, January 27; while there was no killing frost in the Spring for Montgomery, the last having occurred December 30, 1920.

From Chart XV, the observation may be made that bodies of water east and south of any given territory afford but little protection; hence, it may be concluded that large bodies of water afford the best protection where they lie north or west of any given territory, in any latitude. The Atlantic Ocean gives to Savannah, Ga., but little, if any, seasonal advantage over Montgomery, Ala.

If latitude, altitude and large bodies of water were the only seasonal modifiers, the relationship between Springtime and the Julian Passover could be found mathematically. The variable modifiers are meteorologic conditions. In 1894 and 1910 these were decidedly in favor of Nashville as against both Savannah and Montgomery. In 1921 these were still more decidedly in favor of Montgomery as against Nashville and Savannah.

When the time comes that Meteorologists can foretell weather conditions two weeks ahead, the time for Spring Planting, as related to the Julian Passover, can be made perfectly safe for any latitude or any altitude. Meteorologic conditions must run in cycles of 28 years, and in practical harmony with the Julian Passover. For all countries north of the equator, lying in the latitude of Palestine, 31° 30′ to 33°, planting may be *completed* by the date of the Julian Passover. The frost records for Tennessee show that planting may be *commenced* at the time of the Julian Passover, with almost perfect safety. In latitudes further north, planting must be correspondingly later, as already shown.

The partly-blank Chart (XVI) is given so that frost dates, for the years named, may be written in, for any latitude or altitude, in any country north of the equator. Such a record should hold good for any corresponding year of any 28-year Seasonal or Passover cycle. The records for filling these blanks can be gotten from the local office of the Weather Bureau of any territory in the northern hemisphere.

In Chart XVI, in column A, will be found the list of years from 1894 to 1921, inclusive, a period of 28 years, twenty of which belong to the 120th long cycle, while the remaining eight years belong to the 121st long cycle. In column E stand the numbers that fix the places of these years in their respective cycles, 1894 being the 9th year, and 1913 the 28th year of the 120th cycle; while 1914 is the 1st, and 1921 is the 8th year of the 121st long cycle. The heading of column B is partly blank, and in it should be written, by the owner of this book, the name of the place in which is located the office of the Weather Bureau of his territory, and the degree of the parallel that passes through it. The column itself should be filled with the records of dates of the last killing frost of Spring, for the respective years, in the same order and relationship as is shown in column B of Chart XII, which contains the records of the last killing frosts of Spring for Nashville, whose latitude is shown to be 36° 10′ (Chart XV).

In column C of Chart XVI there is no blank, either in the heading of the column or in the column itself. In this column appear the dates of the Julian Passover, for the respective years, which dates are common to all latitudes in the northern hemisphere, therefore, column C of this

Chart is a reproduction of column D in Chart XII. This column must be common to all Charts, for the Julian Passover day is the same the world over, though South of the equator the seasons are reversed.

In column D, Chart XVI, a part of the heading is blank, which must be filled by repeating what has been written in the heading of column B, to show the source of the records of the last heavy frost of Spring, for the respective years. The written-in frost records of columns B and D of Chart XVI are to be compared with the frost records of the same columns in Chart XII, so as to determine the proper time for planting in any given territory. As these dates, in Chart XVI, standing opposite any given year, as numbered in column E, differ from the corresponding dates in Chart XII, so must the planting dates be made to differ from the corresponding Julian Passover dates. As already explained, whenever the frost-date of Chart XVI is five days later than the corresponding frost-date of Chart XII, the planting date must be five days later than the Julian Passover date of that year, and *vice versa.* Thus may be found the planting date for any year, in any latitude, in the northern hemisphere.

Latitude, altitude and water protection, if the only seasonal modifiers, would make planting time the same date every year, for any given territory. Meteorological conditions have always acted as variable modifiers of the seasons, and will always continue to do so. These conditions must be reckoned with every year. Meteorology is becoming more and more a trustworthy science; and the day may not be far distant when it can be called an exact science, as applicable to *weeks* as it is now to *days.* If the weather forecasting can be made to show unusual weather conditions two weeks ahead, planting time can be hastened or delayed accordingly. Nevertheless, the Julian Passover date, as it always has been, will ever remain the best possible guide to Spring Planting, for the God who ordered the seasons ordained the Passover, and inspired the Ancient Hebrew Calendar.

FALL GATHERING TIME

As the Julian Passover day, expressed in Gregorian dates, is shown to be the only safe guide to *Spring Planting,* so the first day of the Feast of Tabernacles (Julian), expressed in Gregorian dates, should be, correspondingly, the only safe guide to *Fall Gathering.* As in the former, so in the latter, there would be variations in the time of *Fall Gathering,* if latitude, altitude and protection from large bodies of water were the only factors. Modifications must come in any latitude, at any altitude, and regardless of water protection, chargeable solely to meteorological conditions. The same rule for determining the relationship of *Fall Gathering* to the first day of the Feast of Tabernacles, as to latitude, altitude, and water-protection, must be observed, as set forth in the study of like variations in the relationship of the Julian Passover to *Planting Time.*

In Chart XVII is set forth the relationship of the *Fall Gathering* (The first day of the Feast of Tabernacles) to the *Earliest Heavy and Killing Frosts of the Fall.* In column A, is the orderly list of the thirty years (1892 to 1921) under study. In column B, are the dates of the first killing frosts, in the fall, for the respective years. The earliest of these is October 10 (1895 and 1915) and the latest in the list is December 6 (1902). This shows a play-period of 57 days for first killing frosts, for this period of thirty years.

In column D appear the dates of the Julian first-day of the Feast of Tabernacles, expressed in Gregorian terms, for the respective years. From 1892 to 1921, these dates, in groups of three, are late, middle-date, and early, throughout every long cycle, beginning with 1 and ending with 27. In each successive group of three years these dates grow later, by one to two days, until 1912, the 27th year of the 120th long cycle. The latest of all the dates, in this list, is that of 1913 (October 26). With 1914 begins a new long cycle, an exact repetition of the preceding long cycle as to dates of the first day of the Feast of Tabernacles. The play-period of these dates, for any twenty-eight years, is 35 days, from September 22 (in the third year) to October 26 (in the 28th year) inclusive. This is shorter, by 22 days, than the play-period of the fall killing frosts for the same period. Meteorologic conditions are the cause of the longer play-period of the frosts, and for the further fact that the dates of these frosts do not run in groups of three—late, middle-late, and early.

In column C is recorded the interval between the date of the killing frost and the date of the first day of the Feast of Tabernacles for each of the thirty years. These intervals varied from 5 to 57 days. The numbers in heavy-face type show that only twice in the thirty years did the killing frost ante-date the first day of the Feast of Tabernacles. This occurred in the years 1895 (10 days before) and 1913 (5 days before). In the remaining twenty-eight years the killing frost was from 4 (1910) to 57 (1902) days later than the first day of the Feast of Tabernacles.

In column F, Chart XVII, the dates of the first heavy frosts, in the Fall, for the respective years, are shown. These dates vary from October 1 (1899) to November 6 (1900 and 1908), a play-period of 37 days. In column E is shown the interval, for each of the years, between the date of the first heavy frost and the date of the first day of the Feast of Tabernacles, these intervals varying from 5 (1915) to 40 (1900) days. The heavy-face type in this column shows that the heavy frost ante-dated the first day of the Feast of Tabernacles only six times (1895, 1899, 1901,

AUTUMN KILLING AND HEAVY FROSTS AS RELATED TO THE JULIAN FEAST OF TABERNACLES

A	B	C	D	E	F	G
Period of 30 years	First killing frosts of Fall around Nashville, Tenn. Lat. 36° 10′	Days be- tween	First days of Feast of Tabernacles (Julian, ex- pressed in Gregorian dates) FALL GATHERING	Days be- tween	First heavy frosts of Fall around Nashvlle, Tenn. Lat. 36° 10′	Place of each year in its long cycle
1892	Oct. 28	12	Oct. 16	12	Oct. 28	7
1893	Oct. 16	11	Oct. 5	11	Oct. 16	8
1894	Oct. 15	20	Sept. 25	21	Oct. 15	9
1895	Oct. 10	**9**	Oct. 19	**10**	Oct. 9	10
1896	Nov. 6	31	Oct. 7	12	Oct. 18	11
1897	Nov. 17	53	Sept. 26	35	Oct. 30	12
1898	Oct. 27	8	Oct. 20	4	Oct. 23	13
1899	Nov. 4	27	Oct. 9	**8**	Oct. 1	14
1900	Nov. 9	43	Sept. 27	40	Nov. 6	15
1901	Nov. 4	14	Oct. 21	**3**	Oct. 18	16
1902	Dec. 6	57	Oct. 10	5	Oct. 15	17
1903	Oct. 25	26	Sept. 29	26	Oct. 25	18
1904	Nov. 14	23	Oct. 22	2	Oct. 24	19
1905	Oct. 22	11	Oct. 11	11	Oct. 22	20
1906	Oct. 11	11	Sept. 30	11	Oct. 11	21
1907	Oct. 29	5	Oct. 24	**10**	Oct. 14	22
1908	Nov. 6	25	Oct. 12	25	Nov. 6	23
1909	Oct. 13	12	Oct. 1	12	Oct. 13	24
1910	Oct. 29	4	Oct. 25	3	Oct. 28	25
1911	Nov. 2	19	Oct. 14	9	Oct. 23	26
1912	Nov. 3	32	Oct. 2	22	Oct. 24	27
1913	Oct. 21	**5**	Oct. 26	**5**	Oct. 21	28
1914	Oct. 28	13	Oct. 15	13	Oct. 28	1
1915	Oct. 10	6	Oct. 4	5	Oct. 9	2
1916	Oct. 22	31	Sept. 22	31	Oct. 22	3
1917	Oct. 11	25	Oct. 16	23	Oct. 9	4
1918	Nov. 2	28	Oct. 5	28	Nov. 2	5
1919	Nov. 13	50	Sept. 24	42	Nov. 5	6
1920	Oct. 29	12	Oct. 17	15	**Oct.** 2	7
1921	Nov. 3	28	Oct. 6	7	Oct. 13	8

CHART XVII.

The autumn killing frosts had a play-period of 38 days.
The autumn heavy frosts fell within a play-period of 37 days.

1907, 1913, and 1920) in the thirty years. Of the six ante-dates, one was 3 days (1901), one was 5 days (1913), one was 7 days (1899), one was 9 days (1895), one was 10 days (1907), and one was 15 days (1920). These ante-date frosts were all due to meteorologic conditions that, probably, were known and published a few days beforehand. In these six years tobacco, sorghum and other tender vegetation, were damaged if not destroyed, unless the gathering had been done earlier than the date of the first day of the Feast of Tabernacles. In the remaining twenty-four years the *Fall Gathering dates,* shown in column D, were perfectly safe, in the climate of Tennessee, whose frost records are made to appear in columns B and F.

It must appear, from Chart XVII, that the best possible guide to the time for *Fall Gathering,* is the ancient Hebrew date of the first day of the Julian Feast of Tabernacles, for any given year. These dates are all set forth in *The Perpetual Seasonal Calendar,* with absolute accuracy, from 1900 to 2099 A.D., and for all future time, provided all centuries, after the 21st, shall be allowed to end with a leap-year. In this calendar there is one page common to all *First Years* of Long cycles; another page common to all *Second Years* of all long cycles; and so on to the *Twenty-Eighth Years* of all long cycles. In column G, Chart XVII, appear numbers giving the location of all the thirty years, in the cycles to which they belong. Any year of time can be easily located in the long cycle to which it belongs, by the simplest calculation. Let the given year be 1930. It belongs to the 121st cycle and its place is the 17th (1447+1930=3377; 3377÷28=120 17/28), as shown by the remainder. Turning to the calendar for *Seventeenth Years,* page 94, the first day of the Feast of Tabernacles will be found to be Friday, October 10.

As in *Spring Planting,* so in *Fall Gathering,* latitude, altitude and water-protection will cause variations. At the equator and for several degrees north of it, there will be no frost dates to interfere with either planting or gathering. South of parallel 35, the southern limit of Tennessee, the Spring frost-dates will be earlier than those given in Chart XII; and the Fall frost-dates, Chart XVII, will be, correspondingly, later. To the same extent that the frost-dates of Spring are earlier, the Spring Planting may antedate the Passover; and to the same extent that the Fall frost dates are later, the Fall gathering may be delayed, and *vice versa.*

North of parallel 37, the northern limit of Tennessee, the Spring frost-dates will be later than those shown in Chart XII, and the Fall frost-dates will be earlier than those shown in Chart XVII. To a corresponding extent, *Spring Planting* must be later than the Passover, and *Fall Gathering* must be earlier than the first day of the Feast of Tabernacles.

In the interest of farming, frost records are now kept everywhere, making it easy for the question to be answered, "What is the difference, later or earlier, between such frost dates of record anywhere, and the frost dates set forth in Charts XII and XVII?" The answer will show whether *Spring Planting* should be earlier, or later, than the Julian Passover, and the number of days; it will also show whether *Fall Gathering* shall be earlier or later than the first day of the Julian Feast of Tabernacles, and the number of days.

The Fall Gathering of the tender products of the field, such as tobacco, sorghum, potatoes, and the last crop of hay, should be accomplished before the coming of the first killing frost of the Fall. The perfect guide to this, were it not for occasional abnormal meteorological conditions, would be the occurrence of the first day of the Feast of Tabernacles, in the latitude of Tennessee. As already shown, the play-period of *this day* is 35 days in every long Passover-seasonal cycle, the extreme dates being September 22 and October 26. The first of these dates is in the 3rd year of every long cycle, and the last date is in the 28th year. This is shown in column D of Chart XVII. If, in the respective years of a long cycle, planting, in Tennessee, has been done at, or soon after, the Julian Passover date, the crops named above will have had abundant time for maturing; and, when matured, they should be gathered, so as to escape a prematurely early frost. These premature killing frosts occurrd only three times in the territory of Nashville (Tenn.) in the 28 years from 1894 to 1921, inclusive, and these were in the years 1895 (9 days ahead of time), 1913 (5 days before), and 1917 (5 days in advance). In 1902, the first killing frost did not occur until December 6, whereas the Julian Tabernacle date was October 10, the delay being 57 days. In all there were twenty-five, of this group of twenty-eight, years in which killing frosts occurred after Julian Tabernacle dates, the shortest delay being 5 days, in 1907, while the next in length was 7 days, in 1898.

If dates of the first killing frosts of Fall were determined only by latitude, altitude and water-protection, there would be but little, if any, variations in the dates for the respective years of long seasonal cycles; and these dates would be always in the order of late, middle-date, and early, just as are the Julian Passover and Tabernacle dates. Any variation of frost dates, Spring or Fall, for respective years of long Seasonal cycles, is chargeable to meteorological conditions, about which much is known already, and much more will be known in the near future. The time is coming when the Meteorologist will be able to predict, with a high degree of accuracy, weather conditions at least two weeks in advance of the changes. When that time arrives both planting and gathering, as related to the Julian Passover and Tabernacle dates, respectively, can be made perfectly safe from killing frosts. Then the local Weather Bureau, for any territory in the northern hemisphere, can sound a warning of an approaching too-late a frost of Spring, or a too-early frost of Fall, in abundance of time to cause corresponding delay in Spring Planting, or hasten the Fall Gathering, respectively.

The Perpetual Seasonal Calendar adds to the importance of the local Weather Bureau, and multiplies the advantages to be derived from it, by the territory in which it is located. Speed the day when its work shall be perfected and its worth fully appreciated.

As a practical closing of the study of Fall Gathering, Charts XVIII and XIX are here presented. In Chart XVIII the years from 1894 to 1921, inclusive, are listed in column A. In column E it is shown that twenty of these years (1894 to 1913) belong to the 120th long Passover cycle, being numbered, respectively, from 9 (1894) to 28 (1913); and that eight of these years (1914 to 1921) belong to the 121st long seasonal cycle, being numbered, respectively, from 1 (1914) to 8 (1921). The first eight years of the 121st long cycle may be considered a reproduction of the first eight years of the 120th long cycle, as they would be if it were not for meteorologic conditions, peculiar to each year. Thus the 28 years of Chart XVII may be studied as if they composed one long seasonal cycle.

In column B are given the dates of the first killing frosts of the Fall, for the respective years, in the territory around Nashville, Tenn., which is on parallel 36° 10′ north. The latest date is shown to be December 6 (1902), and the earliest, October 10 (1895), which gives a play-period of 57 days; whereas the play-period for the Julian Tabernacle dates, for the same years, is only 35 days, as shown in Column C of Chart XIX.

In column C of Chart XVIII, are given the dates of the first killing frosts of the Fall, for the respective years, in the territory covered by the local office of the Weather Bureau, in Savannah, Ga., which is on parallel 32° 5′ north. The earliest of these dates is October 25 (1917), and the latest December 29 (1897 and 1918), showing a play-period of 66 days. However, there was no killing frost in the Fall or early Winter of 1921, up to and including December 31.

In Chart XVIII the meteorologic conditions in Nashville caused the first killing frost of Fall, in 1902, to be 9 days later (December 6) than in Savannah, Ga. (November 28). In 1900 the first killing frost of Fall occurred on the same date (November 9) in Nashville, Tenn., Savannah, Ga., and Montgomery, Ala. In 1915 the frost dates for Nashville,

DATES OF AUTUMN KILLING FROSTS IN

Nashville, Tenn. Savannah, Ga. Birmingham, Ala.

A 20 years of 120th long cycle and 8 years of 121st long cycle	B Dates of first killing frosts of Fall, around Nashville, Tenn. Latitude 36° 10′	C Dates of first killing frosts of Fall, around Savannah, Ga. Latitude 32° 5′	D Dates of first killing frosts of Fall, around Montgomery, Ala. Latitude 32° 23′	E No. showing places of years in their respective cycles
1894	Oct. 15	Nov. 11	Nov. 7	9
1895	Oct. 10	Nov. 21	Nov. 12	10
1896	Nov. 6	Dec. 3	Nov. 9	11
1897	Nov. 17	Dec. 29	Nov. 18	12
1898	Oct. 27	Nov. 27	Oct. 23	13
1899	Nov. 4	Dec. 5	Nov. 6	14
1900	Nov. 9	Nov. 9	Nov. 9	15
1901	Nov. 4	Nov. 16	Nov. 16	16
1902	Dec. 6	Nov. 28	Nov. 28	17
1903	Oct. 25	Nov. 19	Nov. 18	18
1904	Nov. 14	Dec. 13	Nov. 14	19
1905	Oct. 22	Dec. 4	Nov. 30	20
1906	Oct. 11	Nov. 13	Nov. 13	21
1907	Oct. 29	Nov. 14	Nov. 13	22
1908	Nov. 6	Dec. 9	Nov. 15	23
1909	Oct. 13	Nov. 19	Nov. 19	24
1910	Oct. 29	Oct. 30	Oct. 30	25
1911	Nov. 2	Nov. 25	Nov. 13	26
1912	Nov. 3	Nov. 29	Nov. 3	27
1913	Oct. 21	Nov. 10	Nov. 11	28
1914	Oct. 28	Nov. 20	Oct. 28	1
1915	Oct. 10	Dec. 1	Nov. 16	2
1916	Oct. 22	Nov. 16	Nov. 16	3
1917	Oct. 11	Oct. 25	Oct. 25	4
1918	Nov. 2	Dec. 29	Dec. 2	5
1919	Nov. 13	Dec. 16	Dec. 16	6
1920	Oct. 29	Dec. 25	Nov. 17	7
1921	Nov. 3	None	Dec. 5	8

CHART XVIII.

KILLING FROST PLAY-PERIOD FOR

Nashville	Savannah	Birmingham
57 days	66 days	55 days

A 20 years of 120th long cycle and 8 years of 121st long cycle	B Dates of first killing frosts of Fall, around . . . . Latitude ——° ——′	C First day of Julian Feast of Tabernacles, expressed in Gregorian dates FALL GATHERING	D Dates of first heavy frosts of Fall, around . . . . Latitude ——° ——′	E No. showing places of years in their respective cycles
1894		Sept. 25		9
1895		Oct. 19		10
1896		Oct. 7		11
1897		Sept. 26		12
1898		Oct. 20		13
1899		Oct. 9		14
1900		Sept. 27		15
1901		Oct. 21		16
1902		Oct. 10		17
1903		Sept. 29		18
1904		Oct. 22		19
1905		Oct. 11		20
1906		Sept. 30		21
1907		Oct. 24		22
1908		Oct. 12		23
1909		Oct. 1		24
1910		Oct. 25		25
1911		Oct. 14		26
1912		Oct. 2		27
1913		Oct. 26		28
1914		Oct. 15		1
1915		Oct. 4		2
1916		Sept. 22		3
1917		Oct. 16		4
1918		Oct. 5		5
1919		Sept. 24		6
1920		Oct. 17		7
1921		Oct. 6		8

Blanks in columns B and D to be filled, by the reader, with Frost Dates of his own latitude and surroundings, to be obtained from his local Weather Bureau.

CHART XIX.

Savannah and Montgomery were, respectively, October 10, December 1, and November 16.

In column D of Chart XVIII, are given the dates of the first killing frosts of the Fall for the territory reporting to the Weather Bureau at Montgomery, Ala., for the respective years shown in the Chart. The earliest of these dates is October 23 (1898), and the latest, December 16 (1919), showing a play-period, for these frosts, of only 55 days, as compared with 57 days for Nashville and 66 days for Savannah.

The Julian Tabernacle dates for the three territories of Chart XVIII are precisely the same, and vary from September 22, of 3rd years, to October 26 of 28th years. The earliest killing frosts of Fall came for Nashville, October 10 (1895), for Savannah, October 25 (1917), for Montgomery, October 23 (1898).

Chart XIX is placed opposite Chart XVIII for comparative study. Columns A and E are the same in the two charts. Column B in Chart XIX is partly blank in the heading and entirely blank below. In one blank, in the heading of this column, should be written the name of the city in which is located the office of the Weather Bureau where records are kept for the territory in which the owner of this book may reside; and its latitude should also be written in the other blank. In the body of column B should be made a copy of the Bureau's record of the dates of the first killing frosts of Fall, in his territory, for the respective years, from 1894 to 1921. Should the frost records in column B be earlier than those for Nashville, Tenn., in column B, Chart XVIII, then the tender products of the field should be gathered correspondingly earlier than the Tabernacle dates in column C of Chart XIX, which have been shown to be the safe dates for completing the Fall gathering, in the climate of Tennessee. If the respective written-in dates of column B, Chart XIX, are later than the Nashville dates in column B, Chart XVIII, then the Fall gathering dates, in column C, Chart XIX, can be made correspondingly later, for the respective years.

If the frost lines followed the parallels of latitude, instead of crossing them more or less irregularly, a fixed number of days would be named for delaying or hastening both planting and gathering, as related to the Julian Passover and Tabernacle dates. Altitude, water-protection and meteorological conditions make this impossible.

In column D, Chart XIX, the blanks in the heading should be filled as have been filled the corresponding blanks in column B; but in the body of this column should be written the dates of the first *heavy* frosts in the Fall, in the respective years. Heavy frosts may do much damage in exposed places, but generally the destruction is not great. These heavy frost dates can be compared with similar dates for Tennessee, as given in column F, Chart XVII.

The Spring planting and Fall gathering dates for Tennessee, for a period of 140 years, are given in Chart ??????. These years cover five long Passover-Seasonal cycles, (1) from 1914 to 1941, (2) from 1942 to 1969, (3) from 1970 to 1997, (4) from 1998 to 2025, (5) 2026 to 2053. The location of each of these years, in its own proper cycle, was mathematically found. The answer to the question, "What will be the planting and gathering times for 1923?" is found by the same simple mathematical formula, with which the reader is already familiar, for locating a given year in its cycle. This is the formula: $1447+1923=3370$; $3370\div28=120\ 10/28$. The 10 remainder shows that 1923 must stand in the 10th place of the 121st long Passover-Seasonal cycle. Any year occupying the 10th place in its own cycle, must have its Julian Passover and Tabernacle dates, as follows: April 24 and October 19, respectively.

The year 1923 could be written in the place of 1895 in Charts XVIII and XIX, for the latter year is the 10th in the 120th long cycle. The frost dates for Nashville, Savannah, and Montgomery, for 1895, will be nearly, if not entirely, reproduced in 1923. Peculiar meteorologic conditions are not likely to cause much, or serious, variations, in the frost dates.

In like manner any other year of all the future, could be located and its frost dates found, by inserting such year in its correct place in Charts XVIII and XIX.

The fact that the seasons come and go in cycles, in remarkable harmony with the cycles of Julian dates of the Ancient Hebrew feasts, makes the dates of these feasts the best possible guide as to when to plant and when to gather, in any country in the northern hemisphere. With perfect accuracy the Julian Passover and Tabernacle dates repeat themselves every 28 years; and, in like manner, the frost dates repeat themselves, in seasonal cycles of 28 years. The Frost cycles and the Seasonal cycles run concurrently, have been so running from 1447, B.C., to 1921, A.D., and will continue thus to run to the end of time; for the God Who ordered the seasons ordained the Ancient Hebrew Feasts and inspired the Ancient Hebrew Calendar. The Perpetual Seasonal Calendar is based on the reproduced Ancient Hebrew Calendar.

CHAPTER THREE

THE WORLD CALENDAR OF THE FUTURE, WHAT WILL IT BE?

Immediately following the World War, the French Academy of Sciences suggested that a new calendar should be formed, such as would be acceptable to all the nations of the world. One of the proposals was that the "End of the War" should be the point of time to which all future years, in orderly numbers, should be related, and that the years of the past should be similarly related to that point of time. If this suggestion were adopted it would divide all time into two eras; but no name has been offered for the one era or the other. If 1919 A.D., should be made the year 1, then, 1920 A.D., would be the year 2, and 1921 A.D., would be the year 3. Necessarily there would have to be a name for each of the two eras, for there would be two groups of years, 1, 2 and 3, and so on, to be distinguished by name the one from the other. If this proposal is ever brought before the League of Nations, it is likely that other changes in the calendar may be suggested, such as having fixed dates for the feasts and holidays that now occur on variable dates, such as the Jewish Passover, and the Christian Easter, and Good Friday. Since any change of eras would leave Christ out of the calendar, it would not be acceptable to any Christian nation; and it should be rejected by all other nations.

The International News Service sent another message from Paris, February 7, 1919, on the proposed reform calendar, a part of which reads: "The Academy proposes to lay two plans before the Peace Conference. One divides the year into thirteen months of twenty-eight days and four weeks, accounting for 364 days and leaving one undated day every year with two every leap-year. The other plan is to divide the year into four equal quarters composed of one month of thirty-one days and two months of thirty, rounding off the year with undated days as in the first scheme. This plan seems to be favored."

The above message does not indicate any change of eras, nor does it point out where the undated days would stand. If undated, these days could not belong to any week or to any month, and thus would work confusion in the order of week-days, which order has remained unbroken from the week of creation down to the present time. If the undated day for every year should be made to stand between the last day of December and the first day of January, it could be called New Year Day; but that would be a misnomer, for the intent of the day would be to round off the old year and not to begin the new year. The day thus placed could not be given the name of any one of the seven week-days. To illustrate: Friday was the last day of December, 1920; the next day would not be Saturday, though Saturday has stood next to Friday for six thousand years; but this undated day would stand between Friday, the last day of December and Saturday, the first day of January. This would give a sliding Jewish Sabbath and also a sliding Lord's Day, the Christian Sabbath. This peculiar sliding of week-days would have to occur one time every year, and twice in every fourth year (leap-year), regardless of whether plan 1 or plan 2 of the French Academy might be adopted. Neither Jewish nor Christian people would tolerate such a sliding of week-days.

The eras of time must forever remain "Before Christ" and "After Christ"; likewise the week-days must remain in that relationship—God-ordained relationship—which they have had since the beginning of the Week of Creation. If there are reasons for the above declarations, then neither one of the three proposals of the French Academy of Sciences can prevail.

THE PROPOSED LIBERTY CALENDAR

As early as 1917 A.D., a scheme for a new calendar was presented by an American citizen, Mr. Jos. U. Barnes, a resident of Minneapolis, Minn. Interesting others in his scheme, the "American Equal Month Calendar Association" was formed and incorporated in 1918. The purpose of the organization was to get the Congress of the United States to establish, by law, its new calendar which should be named the "Liberty Calendar."

A bill to that effect was presented to Congress, in due form, but was not enacted into a law. The Association, however, proposes to have its bill reintroduced in Congress, in successive sessions, until victory shall crown their efforts. After becoming successful in the United States, the Association proposes going before the law-making bodies of all other nations, so that the "Liberty Calendar" may become a "World Calendar."

It is not improbable that the French Academy of Sciences got one of its three schemes for a new calendar from the "American Equal Month Calendar Association"; also the idea that it would be well to present the matter to the Peace Council, or the International League, and have that body adopt it for all the nations composing the League.

The proposed Liberty Calendar divides the year into thirteen months of twenty-eight days each, grouping these days into four weeks of seven days each, making Monday the first day of every week and Sunday the seventh day. Twelve of the thirteen months are to bear the names that they now have. The added month is to stand between February and March, and its name is to be "Liberty"; though, at first, it was proposed to call it "Gregory." Since these thirteen months of twenty-eight days account for only 364 days, another day, not to belong to any week or to any month, but only to the year, had to be provided. This day every year was to be known as New Year Day, a holiday, and should stand between the last day of December and the first day of January. The bill before Congress provided that the Liberty Calendar should begin with New Year Day, 1922 A.D., which will be Sunday. Thereafter Monday should be the first day of every week and the first day of every month, and Sunday should be the last day of every week and the last day of every month. Only the New Year Day of 1922 can have the name of a week-day which would be Sunday, for December will end with Saturday, and January 1, of the Liberty Calendar, would be Monday. In all succeeding years Sunday would be the last day of December and Monday would be the first day of January. New Year Day, otherwise nameless, would have to stand between Sunday and Monday. Monday, 1922, would stand in its correct place, as in the Gregorian Calendar, but Monday, January 1, 1923, would stand in the place of Tuesday of the Gregorian Calendar; and Monday, January 1, 1924, would have to stand in the place of Wednesday.

Since Correction day, otherwise nameless, must be placed between Sunday, the last day of Liberty, and Monday, March 1st, January 1, 1925, would be made to slide two days further down the Biblical week, hence would be on Friday of the Gregorian Calendar. As Monday, of every Liberty year, slides, so must slide all other week-days, hence the Jew would have his sliding Sabbath and the Christian would have his sliding Lord's Day, the Christian Sabbath.

When God had finished the work of *Generation,* on the sixth day, He rested on the seventh day and hallowed it. From that Sabbath day until now, the seventh day commemorates the finished work of *Generation.* Until the day Jesus arose from the dead, thus completing the work of *Regeneration,* the seventh day of the week was observed as the day of rest, worship and service. Since His resurrection, which finished the work of *Regeneration,* on the first day of the week, that day has been observed by His followers as the day of rest, worship and service. The greater of the two, *Generation* and *Regeneration,* is the latter.

Neither the Jew nor the Christian wants his day of rest, worship and service, to be a sliding day. As the Biblical week-days have been for six thousand years, so may they continue to be throughout the ages to come; and they will thus continue.

The Liberty Calendar proposes no change in the eras, hence makes no attempt to cut Christ out of the Calendar, nevertheless its sliding week-days condemns it. The attempt to make Good Friday and Easter Sunday fall on fixed dates and week-days is, also, strong argument against the Liberty Calendar; for Easter Sunday, when properly related to what should be the date of the Passover, marks the coming of Spring as well as commemorates the resurrection of Jesus.

There are many other arguments that could be urged, and by others will be urged, against the adoption of the Liberty Calendar. The three schemes of the French Academy of Sciences and the one scheme of the American Equal Month Calendar Association, all should fail. These calendars could be solar only by the aid of one extra day every year and one other extra day every fourth year, which could not be assigned to any week or to any month, thus making it impossible for the seven week-days to be related as they have been for six thousand years. Sunday should remain the first day of the week, and Saturday should continue to be the seventh day, even to the end of time; and there should be no nameless and dateless days.

These proposed calendars could be, in no sense, SEASONAL; and, for this reason, could not be made to relate themselves to the ancient Hebrew Calendar, which was a seasonal calendar every year, and solar every twenty-eight years.

Only solar calendars, with every day bearing a fixed name, however much these days might vary, as to dates, in successive years, should have an existence. Besides being solar, in the strict sense, the calendar of the future should be seasonal also, in that the ancient Hebrew Calendar could be translated into terms of its own days and dates.

The Calendar of the future, which should become a world calendar, should be one of three: (1) The Gregorian Calendar Unmodified; or (2) The Gregorian Calendar Modified; or (3) The Julian Calendar Restored. Either one of the three would be far superior to any of those proposed by the French Academy of Sciences, or the one offered by the American Equal Month Calendar Association. Every day of a Gregorian, or a Julian, Year would have its place and its name in the week to which it may belong; it would have its location and number in both the month and the year of which it forms a part. The days composing a week would be, in name or number, as they have been for Six Thousand Years. In their ever-recurring order there would be no sliding of Sabbaths.

The months composing either the Gregorian or the Julian Year of the future should be twelve, as now, with unchanged names; and the number of days composing each month should continue to be as they have been through the centuries. Thus the Year, whether under the one name or the other, would be a solar year, within six hours, so that each group of

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four years would mark four complete cycles of the earth around the sun; or certainly the earth would make twenty-eight cycles around the sun in exactly 10,227 days (10,227÷28=365¼).

Such a year would not only be a solar year, every day, in that respect, having a fixed date; but, because of the fact that the ancient Hebrew Calendar, which was both solar and seasonal, can be translated into either Gregorian or Julian terms, the calendar can be made seasonal also, the days of the seasons having dates that would vary from year to year, but always in cycles. This has been fully shown in the study of the Ancient Hebrew Calendar in Chapter One of this book.

So perfect was the Ancient Hebrew Calendar as to the coming and going of the seasons every year, and so accurately was it a solar calendar in cycles of twenty-eight years, it is regrettable that it did not become, and remain, a world calendar. But since the seasonal feature of the Ancient Hebrew Calendar can be transferred to either the Gregorian or the Julian calendar, its banishment can be the better borne.

Whether the calendar of the future shall be the Gregorian, unmodified or modified, or the Julian restored, there is one error common to each that should be corrected.

Dennis the Little perpetrated the error of beginning the Christian era fours years too late. Usher has perpetuated this error which has long been known, being supposed to be four or five years; but it has not been corrected.

Neither Dennis nor Usher knew that time could not be divided into the great eras, B.C. and A.D., without a year of time standing solitary and alone between them. Nor were they able to separate, in their thinking, the year of Herod's death from the year of the birth of Jesus.

Dennis was correct in his judgment that Jesus was crucified in the thirtieth year (780 U.C.) after the death of Herod, therefore he made that year 30 A.D.; and the year of Herod's death, which he supposed was the year Jesus was born, he thought to make it 1 A.D., but in fact, his year 1 A.D., was concurrent with 751 and not 750 U.C.

In Chapter Four of this book, the title of which is the *"Inter-Era Year,"* it has been shown that the annunciation of the Angel to Mary and the birth of Jesus occurred in the year 746 U.C., and that Herod died in the year 750 U.C.

The first year of the public ministry of Jesus was the thirty-first year of his age, for Luke declares that Jesus was thirty years old when He began His ministry. The last year of His private life was 26 A.D.

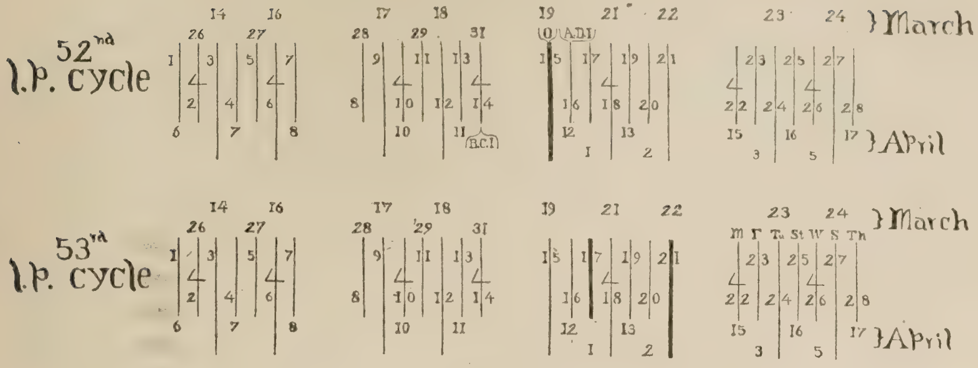

CHART XX.

(Usher), concurrent with the year 776 U.C., hence the first year of His ministry was 27 A.D. (Usher), concurrent with the year 777 U.C. The year of His Crucifixion was 780 U.C., which was 30 A.D. (Usher).

By means of Chart XX the year 26 A.D. (Usher), is shown to be the 17th year of the 53rd long Passover cycle. Beginning with this year, represented by a short heavy line, and accepting Luke's statement that it was the thirtieth year of the life of Jesus, the making of a backward count will show that the first year of His life was the 16th year of the 52nd long Passover cycle, which, in Chart, is marked A.D. 1 of correct chronology. Usher's A.D. 1 stands in the 20th place of the 52nd long Passover cycle, which is shown by a backward count from the 21st place (A.D. 30) in the 53rd long cycle. Usher's place for the first year of the life of Jesus, therefore, is removed from Luke's location of the first year of His life, by a span of exactly four years—not "four or five years" as usually stated by commentators.

The correct location of any year of the Christian Era, as related to the *"Inter-Era Year,"* can be found; and it can be correctly numbered by the addition of "4" to that number given it by Usher, thus 26 A.D., would become 30 A.D. (26+4=30). Likewise the correct number of any year in the Era "Before Christ" can be found by subtracting "4" from the Usher number, thus 1447 B.C., would become 1443 B.C. (1447—4=1443).

If Usher had been correct in his numbering the years of the two eras, his B.C. 1 could not have immediatly preceded his year A.D. 1, for the former would have been in the 18th place and the latter in the 20th place, of the 52nd long Passover cycle, with the 19th year standing between the two. The 19th year of that cycle was concurrent with the year 750 U.C., the year Herod died. As the years of the two eras are now numbered, the number of each points to the year of Herod's death and not to the year that Christ was born. The current year is the 1921st year since the death of Herod, but it is the 1925th year since the birth of Jesus. The year the Passover was instituted was the 1447th year before the death of Herod, but it was the 1443rd year before the year of the birth of Jesus. Both Dennis and Usher believed that these two events occurred in the same year, and their purpose was that all the years of the two eras should point to Christ's birth and not to Herod's death. With the Dennis-Usher error of four years corrected, the number of any year, in either era, would correctly relate it to the *"Inter-Era Year,"* the year of the annunciation of the Angel and the birth of Jesus.

By the same means that the *"Inter-Era Year"* was discovered and located, any year of either of the two eras may be correctly related to it. The number assigned to any year of either era should show its time-removal from the *"Inter-Era Year."* If such a year belongs to the Era B.C., 4 should be subtracted from the Dennis-Usher number given it, in either the Julian or Gregorian Calendar. Thus 1447 B.C. (Usher), should be 1443 B.C. (1447—4=1443); but if such a year belongs to the Christian Era, 4 must be added to the Dennis-Usher number given it, in either the Julian or Gregorian Calendar. Thus 1921 A.D. (Usher), should be 1925 A.D. (1921+4=1925). As to the years of the past whether belonging to B.C. or A.D., these corrections must be made mentally.

In the future World Calendar, from the time of its adoption, the correct numbers should be given to each and every year. The change could be made effective at the beginning of any year, whether it be a leap-year or a non-leap-year. In passing from the old order to the new, nothing would occur of record in either of the four canceled years. Should the year 1935 A.D., become the last year to bear the imprint of an incorrect number, the year immediately following it would become 1940 A.D., a skip, not of four years, but of four numbers 1936, 1937, 1938, and 1939. If the Dennis-Usher error of four years had not been made, it would have been fortunate; but it would be unfortunate not to have it corrected in that Calendar of the future which will become the Calendar of all the nations of the world.

Only mental correction can be made to apply to the past, as 30 A.D., would be mentally stamped 34 A.D.; but the physical correction should be stamped on the years to come. The jump, in numbering the years, can be made without a jar of any kind. The *"Inter-Era Year"* is that year around which all other years should be grouped in our thinking.

Before studying the concluding part of this plea, the reader can turn, with profit, to Chapter Four of this book, for a further study of that wondrous year of time which stands solitary and alone between the last year of the Era B.C. and the first year of the Era A.D., the *"Inter-Era Year,"* the year of the miraculous conception and virgin birth of Jesus.

The existence of this wondrous year could never have been known except by means of the Key to the Passover. Its time-place in the catalogue of years was found by the correction of the Dennis-Usher error of four years, which was made possible by what Luke had written concerning the age of Jesus when He began His ministry. "And Jesus Himself, when He began to teach, was about thirty years of age" (Luke 3: 23).

Dennis fixed on 780 U.C., the thirtieth year after the death of Herod, as the year Jesus was crucified. He thought himself corrct in naming that year 30 A.D., for he believed that Jesus was born the year that Herod died, which was the year 750 U.C. Luke's record seems not to have impressed him.

It has been shown in this plea, by direct count of the years, in Chart XX, that the first year of the life of Jesus was the 16th year of the 52nd long Passover cycle, and that the year of His crucifixion was the 21st year of the 53rd long Passover cycle. The latter year was 780 U.C., hence, by count, we find that the former was 747 U.C. Hence the year 747 U.C., should have been 1 A.D., and the year 780 U.C., should have been the year 34 A.D. The year 750 U.C., should have been 4 A.D.

If the year 747 U.C., was the first year of the life of Jesus, the year 746 U.C., must have been the year of the miraculous conception and virgin birth of Jesus. The second enrollment under Caesar Augustus was made in 746 U.C., thus corresponding precisely with what Luke has written about the birth of Jesus in Bethlehem. Are these years of time correctly placed, as shown in Chart XX? Taking four years from the B.C. time of Usher, we have, as the correct basis of the calculations to be made, the year 1443 B.C., as the year of the institution of the Passover (1447—4=1443). Any year of Gregorian or Julian time may be correctly located, in the long Passover cycle to which it belongs, by dividing the difference in time between that year and the year 1443 B.C., by 28, the number of years in a long Passover cycle. The whole number of the quotient shows the number of complete long cycles and the remainder shows the location of the year in the next succeeding long cycle. To find the place of B.C. 1 use this formula: 1443—1=1442; 1442÷28=51 14/28. The 14 remainder shows that the correct B.C. 1 must stand in the 14th place of the 52nd long Passover cycle; and it is so marked in Chart XX. To find the place of A.D. 1 use the following formula: 1443+1=1444;

1444÷28=51 16/28. The 16 remainder shows that A.D. 1 must stand in the 16th place of the 52nd long Passover cycle and is so marked in Chart XX. This location of A.D. 1 by the key to the Passover, is in perfect harmony with Luke. If B.C. 1 is the 14th year, and A.D. 1 is the 16th year, of the 52nd long Passover cycle, then the 15th year of that cycle does not—cannot—belong to either of the two eras. Taking O as its mathematical symbol, the location of the *"Inter-Era-Year"* can be found: 1443+or—O=1443; 1443÷28=51 15/28. The 15 remainder shows the *"Inter-Era Year"* to be the 15th in the 52nd long Passover cycle. This location is in harmony with Roman history, and with Josephus, as being the year of the taking of the 2nd census under Caesar Augustus, and is also in harmony with Luke. It was 746 U.C. The year of the crucifixion was 780 U.C., the thirty-fourth year after the *"Inter-Era Year"* (780—746=34). Its location by the key to the Passover is found by the following formula: 1443+34=1477; 1477÷28=52 21/28. The 21 remainder shows that the year of the crucifixion was the 21st year of the 53rd long Passover cycle. In Chart XX, the *"Inter-Era Year"* is shown in a heavy line; so, also, heavy lines indicate the last year of the private life of Jesus and the year of His crucifixion, the 17th and 21st, respectively, of the 53rd long Passover cycle.

The *"Inter-Era Year"* has been discovered by means of the key to the Passover study; and it has been located in its correct relationship to all other years of time by means of the same key, with emphatic confirmation by Luke, and by Roman history, and by the writings of Josephus. Thus certainly discovered and accurately placed, the plea that the *"Inter-Era Year"* should be made the pivotal point of all time, ought not to go unheeded.

Subsequent to the adoption of The World Calendar, the numbering of the years of the future, should be so changed as to correctly relate each to the *"Inter-Era Year,"* the year of the birth of Jesus. Whenever this change may be made, there must be a skipping of four numbers, but ever after, the number of the years would follow in orderly fashion.

In writing of the years antedating the change, should it ever be made, the number that would have correctly related any given year to the *"Inter-Era Year,"* should be placed, parenthetically, as follows: A.D. 30 (34); B.C. 1447 (1443).

If the Dennis-Usher numbering of the years of the two Eras had been correctly started with 30 A.D. (780 U.C.), as the year of the crucifixion, its place, in Chart XX, would still be the 21st in the 53rd long Passover cycle; A.D. 1 would have been the 20th year of the 52nd long Passover cycle; B.C. 1 would have been the 18th year of the 52nd long Passover cycle; and the *"Inter-Era Year"* would have been the 19th year of the 52nd long Passover cycle. The *"Inter-Era Year"* thus placed would have been concurrent with 750 U.C., and not with 746 U.C. The following formulas show how these years were thus located: 1447 (B.C.) + 30 (A.D.) = 1477, 1477 ÷ 28 = 52 21/28; 1447 (B.C.) + 1 (A.D.) = 1448, 1448 ÷ 28 = 51 20/28; 1447 (B.C.) — 1 (B.C.) = 1446, 1446 ÷ 28 = 51 18/28; 1447 (B.C.) + or — O = 1447, 1447 ÷ 28 = 51 19/28. The concurrent years of Rome (U.C.) would have been as follows: A.D. 30 (U.C. 780), A.D. 1 (U.C. 751), *"Inter-Era Year"* (U.C. 750), B.C. 1 (U.C. 749). And 4 B.C., would have been concurrent with 746 U.C. In Dennis-Usher Chonology the *"Inter-Era Year"* could not have been concurrent with 746 U.C., where Luke, Roman history, Josephus and the key to the Passover agree in thus placing it.

Whatever calendar may be adopted, as a common calendar for all the nations of the world, it should be one that has Christ for its center. It should divide time into two eras; one era named, as now, "Before Christ" (B.C.), and the other, now written A.D. (Anno Domini) would be better named "After Christ (A.C.), as suggested by Andrews. It should recognize the existence of the *"Inter-Era Year,"* which, as its name implies, is a year of time that stands between the end of B.C. 1 and the bginning of A.C. 1. This wonderful year should be named *"The Year of Christ,"* in that it was the year of the Immaculate Conception and the Virgin Birth of Jesus. Its place in the catalogue of years shows it to have been concurrent with 4 B.C., of Dennis-Usher, and with 746 U.C.

Each of the three possible Calendars, for World-use, has Christ for its center, and divides time into two eras; but each, failing to recognize the existence, the place and the importance, of the *"Inter-Era Year,"* ends the Era B.C., four years too late, and, likewise, begins the Era A.D., four years too late.

Whether the Gregorian Calendar Unmodified, or the Gregorian Calendar Modified, or the Julian Calendar Restored, shall become the common calendar for all the Nations of the World, the Dennis-Usher error of four years should be corrected, mentally for all the years of the past, physically for all the years to come. If the physical correction should not be made for the years of the future, then the mental correction should apply to all the years of time, whether in the one era or in the other—4 taken from B.C. dates and 4 added to A.D. dates—that the exact relationship of any given year to the *"Inter-Era Year"* may be known.

In the light of the three features outlined above, neither of the three possible World-Calendars would have any advantage over the other two. Alike in these three features, they would be alike also, in that each year would be composed of twelve months, each month, in its order, bearing the same name and containing the same number of days as now, with the single exception that, in the Gregorian Calendar Unmodified, the last year of three centuries out of four would have a February with only 28 days, as in non-leap-years. In the two other calendars, every century would end in a leap-year.

Another feature common to the three calendars is the fact that the weeks would be Biblical weeks of seven days, Sunday being the first day and Saturday the last day of every week.

The Seasonal feature of the Ancient Hebrew Calendar should be transferred to the World-Calendar, or translated into terms of the World-Calendar. How this can be done has been set forth already in Chapters One and Two. God, who ordered the seasons, ordained the Passover and inspired the making of the Ancient Hebrew Calendar, so that Nisan 14 should be so variably related to the vernal equinox, as to be in harmony with the variableness of the coming of Spring every year. This is shown by the fact that, on Nisan 16, the second day of the Feast of the Passover, the chief ceremony was the waving of a sheaf of first-ripe barley.

It has been shown in Chapter One that, in its solar features, the Ancient Hebrew Calendar had its cycles of seven and twenty-eight years. In that study it has been shown, also, that the Ancient Hebrew Calendar had its Seasonal cycles of three years and twenty-eight years. In the three-year cycles the Passover came late, middle-date, and early, repeating this order through twenty-seven years of the twenty-eight-year cycle. In each succeeding three-year cycle the dates grow later to the end, the dates of the first three years being April 6, March 26, and March 14, while the dates of the ninth group of three years are always April 16, April 5, and March 24, respectively. All of this is shown in Chart XX. In this Chart it is also shown that the latest possible Passover, in any twenty-eight-year cycle, is April 17, which date belongs to the 28th year. The 28th year belongs to no Seasonal group of three years. Standing alone, it is a pivot on which the long Seasonal cycle turns, to repeat itself in other groups of three-year Seasonal cycles, as to Passover dates (Nisan 14) in Julian time. In every long Passover cycle the earliest Passover date, in Julian time, is March 14, and the latest April 17, which gives a play-period of thirty-five days. The variable relationship of Nisan 14 to the vernal equinox, and its almost-perfect relationship to the coming of Spring, make it appear that the Ancient Hebrew Calendar is the only solar-seasonal calendar the world has ever had. The place of the Spring-marking Nisan 14, is fourteen days later than the Gregorian Passover dates, as shown in Chapter Two. To which of the three possible World-Calendars can the seasonal feature of the Ancient Hebrew Calendar more naturally attach itself? It can be made to appear in either one of the three. In the light of the Seasonal feature of the Ancient Hebrew Calendar, the three possible World-Calendars will now be studied.

I. THE GREGORIAN CALENDAR UNMODIFIED

If the Ancient Hebrew Calendar had been continued, unmodified, down to the present time, Nisan 14 would still be marking the coming of Spring, as it had been doing at least from 1447 B.C., to 1582 A.D. From 1447 B.C., to 1582 A.D., nothing had interfered with the short and the long Passover cycles. Every short cycle of seven years throughout that long period of time (3029 years), had the Passover week-days in the following order:

Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.

During that same long period of time every long Passover cycle was composed of 10,227 days. The introduction of the Julian Calendar, in 46 B.C., worked no change in either of these respects. The long and short cycles of the Ancient Hebrews was easily translatable into long and short Julian cycles, the week-days of the Passovers being the same in the two calendars, while the number of days in the long cycles of the two calendars was precisely, and always, the same, 10,227. These two calendars would have gone on, in perfect agreement, forever. The Hebrew date of the Passover has always been, and will always be, Nisan 14, a fixed Hebrew date, but variably related to the vernal equinox. The corresponding Julian dates varied from March 14, in the 3rd year of every long cycle, to April 17 in the 28th year, as shown in Chart XX. During the 1628 years of Julian time (from B.C. 46 to A.D. 1582), the March-April Passover dates marked, as accurately, the coming of Spring, as did the unchanged Nisan 14. Thus, though unknown and therefore unused, the Julian Calendar had been both *solar* and *seasonal*. If this fact had been known, it is doubtful if the Julian Calendar would have been supplanted by the Gregorian.

When, in 1582 A.D., the Gregorian Calendar was formed by substituting October 15 for October 5, there was a change of eleven dates, one date by substitution and ten by cancellation. The purpose of this change was to make March 21 the date of the vernal equinox. To keep March 21, as the date of the vernal equinox, it was decreed that, thereafter, the last year of a century, unless divisible by 400, should not be a leap-year. This provided for the cancellation of one date in the last year of three centuries out of four, which date was to be February 29. Under this rule, three such dates have been cancelled since 1582 A.D.: one in

1700, one in 1800, and one in 1900 A.D. The next cancellation cannot come until 2100 A.D., for 2000 is evenly divisible by 400 (2000÷400=5) and, therefore, must be a leap-year. These three canceled dates added to the eleven, at the time the change was made, makes a difference of fourteen days between the Gregorian and Julian Calendars. If the Julian date of a Passover marked the coming of Spring, the same Gregorian date would be fourteen days in advance of the coming of Spring. For illustration: In 1916, March 14 (Gregorian) would have had March 28 concurrent with March 14 (Julian).

If it was necessary for the Gregorian Calendar to be substituted for the Julian, in order to have a more accurate Calendar, it was equally necessary for corresponding changes to be made in the Ancient Hebrew Calendar, which, until 1582 A.D., had been in harmony with the Julian Calendar. The Passover of 1582 A.D., had already fallen on that 14th of Nisan which, that year, marked the coming of Spring. In 1583 A.D., what should have been Nisan 4 was made to be Nisan 14, which, though the new Passover day of that year, was eleven days in advance of the coming of Spring. Thus it continued to be until 1700 when Nisan 14 was twelve days in advance of Spring; and in 1800 Nisan 14 was thirteen days in advance of Spring; and, again, in 1900 Nisan 14 was fourteen days in advance of Spring. The changed Nisan 14, when translated into Gregorian March-April dates of Passovers, gives precisely the same dates as found in Julian time, in each and every long Passover cycle; that is, from March 14 of the 3rd year to April 17 of the 28th year.

As to Passover dates, Chart XX shows them as correctly for Gregorian time as for Julian. In the chart the dates are Julian, and each marks accurately the coming of Spring for the years composing both the 52nd and 53rd long Passover cycles. If the Chart represented the current long Passover cycle (from 1914 to 1941 A.D., inclusive), the March-April Passover dates would be Gregorian and each would be fourteen days in advance of the coming of Spring. Since these March-April dates are concurrent with the changed Nisan 14, it, too, must be fourteen days in advance of the coming of Spring, in each of the 28 years.

The change from Julian to Gregorian time marred the beauty of the Seasonal feature of the ancient Hebrew Calendar, but did not wholly destroy it.

If the unmodified Gregorian Calendar becomes the World-Calendar, Passover dates will recede further and further from the coming of Spring, as the centuries come and go. The recession, as already shown, is now 14 days; in the 22nd century it will be 15 days; in the 23rd century it will be 16 days; in the 24th century it will be 17 days. Since 2400 would be a leap-year the 17-day recession would continue through the 25th century, to become 18 days in the 26th century, 19 days in the 27th century, and 20 days in the 28th century. Thus the study of recession of Passover days might be continued until, finally, they would be far removed from the coming of Spring and the ripening of barley, even in Palestine, so that there would be no sheaf of first-ripe barley to wave on the second day of the feast of the Passover.

The solar feature of the ancient Hebrew Calendar and that of the Julian Calendar, has not been improved by the introduction of the Gregorian Calendar. The seasonal feature of the ancient Hebrew Calendar must have been more important than its solar feature, for it was seasonal every year and solar only every 28 years.

Scientifically, it is not known exactly how dependent the seasons are on the sun, either as to their coming and going, or as to the degree of severity of the cold in the Winter, or the intensity of the heat in the Summer. "The Smithsonian Institute is, at present, conducting experiments at various places in the world, to determine, more accurately, the influence and effect of the sun on seasonal variations." When these facts have been found, they will not be at variance with the Biblical fact that the God, who ordered the seasons, ordained that the Passover date, Nisan 14, should correspond with the coming of Spring. It should never have been changed.

If the World-Calendar of the future is to be the Gregorian Calendar unmodified, then the disturbances and irregularities, brought into existence by its introduction, must be perpetuated.

(1) The divisor "4," which fixes leap-year in the course of any century, must be substituted by "400" for ascertaining whether or not the last year of a century shall be a leap-year.

(2) The long Passover cycle, composed of parts of two centuries, the last year of the one not being a leap-year, must continue to have only 10,226 days, while all other long cycles have 10,227 days.

(3) The old order of week-days of Passovers of short cycles, which had not been changed from 1447 B.C., to 1582 A.D., inclusive, must be changed in that year ending a century whose number is not divisible by "400."

The ancient order was:

Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.

After October 4, 1582 (Julian), the order was changed and was as follows, until 1700 A.D. (Gregorian):

Thursday, Monday, Friday, Tuesday, Saturday, Wednesday, Sunday.

In 1700 the order became,

Wednesday, Sunday, Thursday, Monday, Friday, Tuesday, Saturday.

In 1800 the order became,

Tuesday, Saturday, Wednesday, Sunday, Thursday, Monday, Friday.

In 1900 the order became,

Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday, and this order—the ancient order restored—will continue until 2100 A.D.

The following would be the order of week-days of Passovers, in short cycles, in the respective nine centuries, as indicated by their orderly numbers:

22nd. S., Th., M., F., Tu., St., W.
23rd. St., W., S., Th., M., F., Tu.
24th. F., Tu., St., W., S., Th., M.
25th. F., Tu., St., W., S., Th., M.
26th. Th., M., F., Tu., St., W., S.
27th. W., S., Th., M., F., Tu., St.
28th. Tu., St., W., S., Th., M., F.
29th. Tu., St., W., S., Th., M., F.
30th. M., F., Tu., St., W., S., Th.

It will be noticed that, in the 30th century, the ancient order would be restored again. Thus unlimited centuries following the 30th might be listed and the orders of week-days of Passovers, in short cycles, could be shown respectively, but it would be only a repetition of what is shown in the list of the 22nd to 30th centuries, inclusive.

(4) The leap-year cycles of twenty-eight years, in which the 29th of February falls on each of the week-days, in every long Passover cycle, must continue to be broken at the last year of every century, which is not a leap-year. There are seven leap-years in every long Passover cycle belonging wholly to one century. There are only six leap-years in long cycles containing a non-leap-year ending a century. Throughout the 20th and 21st centuries, the 29th of February, in cycles of 28 years, beginning with 1916, will fall on each of the week-days as follows: (1916) Tu, (1920) S, (1924) F, (1928) W, (1932) M, (1936) St, (1940) Th. During these two centuries leap-year day will be Sunday every 28th year beginning with 1920. Because 1900 was not a leap-year, February 29 was not Sunday from 1880 to 1920, a period of forty years.

The year 2096 will be the 15th of the 127th long Passover cycle, and its Passover week-day will be Monday, March 19. This being the fourth leap-year of that cycle, the 29th of February would be Wednesday. This will be the last leap-year in the 21st century if the Gregorian Calendar unmodified should be continued. The next leap-year will be eight years later—2104—which will be the 23rd year of the 127th long Passover cycle. The Passover date of that year will be April 3, and its week-day will be *Thursday*. (If 2100 should be made a leap-year the week-day of the Passover of 2104 would be Friday and the 29th of February would be *Saturday*). If 2100 A.D., should not be a leap-year, the 29th of February, 2104, will be *Friday*. In like manner it can be shown that February 29, 2108, will be *Wednesday*. This is the 27th year of the 127th long Passover cycle. In all the long cycles wholly within the 20th and 21st centuries, the 29th of February was, and will be, *Thursday* of every 27th year.

For the 127th long Passover cycle, the week-day order of the 29th of February will be: (2112) M, (2116) St, (2120) Th, (2124) Tu, (2128) S, (2132) F, (2136) W. If a leap-year is skipped in 2100 A.D. there will be 40 years between *Sunday* February 29, 2088, and *Sunday* February 29, 2128; just as there were 40 years between *Sunday* February 29, 1880, and *Sunday* February 29, 1920. In the unbroken leap-year cycle of 28 years, Sunday, as leap-year day, comes every 28 years, and it will be in the 7th year of every long Passover cycle within the 20th and 21st centuries. Each of the other week-days, as February 29, repeats itself every 28 years. In the 22nd century, Sunday will be leap-year day in the 19th year of every long Passover cycle, should the unmodified Gregorian Calendar prevail, and become the World Calendar. The following will be the week-days of February 29, in long Passover cycles, for the 20th and 21st centuries:

Tu S F W M St Th;
M St Th Tu S F W in 22nd century;
S F W M St Th Tu in 23rd century;
St Th Tu S F W M in 24th and 25th centuries.

II. THE GREGORIAN CALENDAR MODIFIED

If the universal divisor, for locating leap-years, should be made "4," then every year ending a century would be a leap-year. If this modification of the Gregorian Calendar should be made at any time between now and 2100 A.D., all the disturbances and irregularities resulting from the use of the unmodified Gregorian calendar would disappear forever.

1. The divisor "4," for locating leap-years, would never be substituted by "400," thus leap-years would repeat themselves every four years with unbroken regularity. There would be seven leap-years in every long Passover cycle.

2. Every long Passover cycle of twenty-eight years would be like all other long cycles, whether wholly in the course of one century, or

composed of years belonging, in part, to two consecutive centuries, in that they all would contain 10,227 days.

3. The order of week-days of Passovers of short cycles would remain forever as it is in the 20th century, and as it was from 1447 B.C., to 1582 A.D., as follows: *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.* Even if the universal divisor should not be made "4," the above order of week-days of Passovers of short cycles would continue until 2100 A.D., for the year 2000 will be a leap-year.

4. The leap-year cycles of 28 years would never be broken again. The 29th of February would always fall on each week-day in the following unchangeable order in every long Passover cycle: (3rd year) *Tuesday,* (7th year) *Sunday,* (11th year) *Friday,* (15th year) *Wednesday,* (19th year) *Monday,* (23rd year) *Saturday,* (27th year) *Thursday.* Each of these leap-year days would repeat itself every 28th year, always falling in its proper place in every long Passover cycle.

5. To the March-April dates of Passovers, in the modified Gregorian Calendar, 14 would be the universal number to be added in order to show the seasonal feature of the calendar—to find the date for the coming of spring in any year of all the future, just as Nisan 14 marked the coming of Spring from 1447 B.C., to 1582 A.D. The ancient Hebrew Calendar, within that long period, was a seasonal calendar and would have remained so forever, for the God Who ordered the seasons ordained the Passover and inspired the ancient Hebrew Calendar. The 14th of Nisan, as related to Julian time, is 14 days later than the 14th of Nisan, as it would be related to Gregorian time modified.

III. THE JULIAN CALENDAR RESTORED

If the Julian Calendar were restored at any time within the 20th and 21st centuries, the Passover dates would be again as they were from 46 B.C. to 1582 A.D., both Nisan 14 and the corresponding March-April dates being synchronous with the coming of Spring. The March-April dates of Passovers would be the same as they are now, the earliest being March 14 and the latest April 17; but each of the 28 Julian dates of Passovers would be 14 days later than the same dates in Gregorian time. March 14, Julian, if expressed in Gregorian time, would be March 28.

Julian time can be restored, and made to take the place of Gregorian time, as easily as Gregorian time was instituted and made to supplant Julian time; but the method would be reversed. In changing from the Julian Calendar to the Gregorian Calendar, dates had to be cancelled, as shown by the fact that October 4, 1582, was the last Julian date, while to the next succeeding day was given the Gregorian date of October 15, eleven dates being involved in the change (15—4=11). Nothing that year appeared of record as of October 5 to 14 inclusive, for there were no such dates that year—there were ten cancellations and one substitution, making eleven days involved in the change. As already shown, three other dates have been cancelled since then, one in 1700, one in 1800, and one in 1900 A.D., all three being non-leap-years, thus making the present fourteen-day difference between Gregorian and Julian time.

To restore the Julian Calendar and make it supplant the Gregorian Calendar, 14 dates must be repeated, just the reverse of elimination, or cancellation, of dates. This restoration, if made, should begin with January 15, of some year within the present century, or in the course of the 21st century, and its date would be January 1 (Julian). There would be two groups of January dates from 1 to 14, the first group being Gregorian while the second group would be Julian. Each of the fourteen dates of the first group should be followed by a (G) in parenthesis, when recording events of that day; while each of the fourteen dates of the second group should be followed by a (J) in parenthesis, when making records for that day. These groups are shown in Chart XXI.

Any year of the remainder of the 20th century, or any year of the 21st century, up to 2100 A.D., might be taken for effecting the restoration of the Julian Calendar, but we will take the year 1982, just 400 years after the introduction of the Gregorian Calendar, and use it in the Chart.

JANUARY, 1982 A.D.
JULIAN
1, 2, 3, 4, 5, 6, 7, 8, 9, 10,11,12,13,14
1,2,3,4,5,6,7,8,9,10,11,12,13,14,(15,16,17,18,19,20,21,22,23,24,25,26,27,28)
GREGORIAN

CHART XXI.

This chart shows that the last date in Gregorian time would be January 14; and that the first date of restored Julian time would be January 1, taking the place of January 15 (Gregorian). The Chart shows that January 14, the last date of the Julian group of fourteen dates, would stand in the place of January 28 (Gregorian). The dates from, and including the 15th, to the end of the month, would be Julian only, as all subsequent dates would be. The Gregorian dates 15th to 28th, enclosed in parenthesis in Chart XXI, would have no existence. This January would be a long month in that it would consist of 14 days of Gregorian time and 31 days of Julian time, making a total of 45 days.

Ever after January would be a normal month of 31 days. The year 1982, a non-leap-year, would be a *long year,* in that it would contain 365 days of Julian time and 14 days of Gregorian time, making a total of 379 days.

The restoration of the Julian Calendar would mean that "4" would again become the universal divisor for locating leap-years. The modified Gregorian Calendar would be the Julian Calendar in every respect except one: The March-April dates (from March 14 to April 17) of Passovers would all be fourteen days in advance of the coming of Spring, and, therefore, could not be a perfect seasonal calendar. The Julian Calendar Restored would have its March-April dates (March 14 to April 17) of Passovers, at the time of the coming of Spring every year and, therefore, it would be as perfect a seasonal calendar as was the ancient Hebrew Calendar.

The following pleasing results would begin with the restoration of the Julian Calendar and would continue forever:

(1) The Passover would mark accurately the coming of Spring in cycles of three years: late, middle date, early. The 28th year of every long cycle would be the pivot on which the long seasonal cycle would turn into another cycle just like the one completed.

(2) Every long Passover cycle of twenty-eight years, whether wholly in one century or made up, in part, of years ending one century and other years beginning the next succeeding century, would be composed of 10,227 days, twenty-eight of which would be Passover days. Finding the location of any year in the long cycle to which it belongs, would give at once the date of the Passover of that year. Taking the year 1982 A.D., the calculation will show it to belong in the 13th place of the 123rd long Passover cycle; and that its Julian date will be April 11, indicating a moderately late Spring for that year. This is the calculation: 1447 (B.C.) + 1982 (A.D.) = 3429; 3429 ÷ 28 = 122 13/28. This date, April 11, in Julian time would be 14 days later than the same date would be in Gregorian time.

(3) The *order* of the week-days of the seven Passovers of every short Passover cycle, would be fixed and unchangeable again, as it had been from 1447 B.C., to 1582 A.D., which order would be, *Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.* Every succeeding century ending in a leap-year would insure the repetition of the above order forever. Locating any year in its own place in the short cycle to which it belongs, would name at once the week-day and date of the Passover of that year. Again taking the year 1982 A.D., and applying the rule for finding its location in its own short cycle, it is shown to be the 6th year of the 490th short Passover cycle, the Passover week-day of which will

be Sunday. 1447 (B.C.) + 1982 (A.D.) = 3429; 3429 ÷ 7 = 489 6/7. The 6th year of the 490th short cycle would be the 13th year of the 123rd long cycle (3429÷28=122 13/28). These two calculations show that the first short cycle of the 123rd long cycle will have been completed and that 1982 will be the 6th year of the second of four short cycles composing the 123rd long cycle, thus fixing the Julian date of the Passover of that year as April 11, marking the moderately late coming of Spring for that year.

(4) The leap-year cycle of 28 years would never be broken again. The 29th of February, throughout every long Passover cycle, would fall on each week-day in the following unchangeable order:

(3rd year) *Tuesday,* (7th year) *Sunday,* (11th year) *Friday,* (15th year) *Wednesday,* (19th year) *Monday,* (23rd year) *Saturday,* (27th year) *Thursday.*

Each of these leap-year week-days would repeat itself every twenty-eight years, always falling in its proper place in every long Passover cycle. There would always be seven leap-years in every long Passover cycle. Thus the week-day of February 29 could be quickly and accurately found by means of a very simple calculation. The year to be located must be evenly divisible by "4," else it could not be a leap-year, for example, 2112 A.D., is divisible by "4" (2112÷4=528). The year 2112, a leap-year, may be shown to fall in the 3rd place of the 128th long Passover cycle. (1447+2112=3559; 3559÷28=127 3/28.) It will be the first leap-year of that cycle. Therefore, February 29, 2112 A.D., will be Tuesday. Another proof of the correctness of this is shown in the fragmentary calendar following, in which Tuesday, March 14, is shown to be Passover day:

	S	M	Tu	W	Th	F	St
February	..	..	**29**	1	2	3	4
March	5	6	7	8	9	10	11
	12	13	**14**	..	..	..	..

Thus, under the restored Julian calendar, any leap-year of all the future could be located, and the week-day of February 29 could be ascertained, with unfailing accuracy, and always in the order given above, and repeated here.

In either the Gregorian Calendar modified, or in the Julian Calendar restored, every long Passover cycle would contain seven leap-years, and their week-day order would be as above.

(5) To the March-April Passover dates of the restored Julian Calendar, neither addition nor subtraction would be necessary in order to show its Seasonal Feature, for these dates (March 14 to April 17) themselves

will do it, just as perfectly as the 14th of Nisan of the ancient Hebrew Calendar corresponded with the coming of Spring.

When science shall have perfected her study of the cycles of the earth around the sun, and of the variable coming and going of the seasons, it will be in harmony with the ancient Hebrew Calendar which shows that the earth accomplishes twenty-eight circuits around the sun in exactly 10,227 days; and that, in its courses around the sun, the seasons run in two cycles, one of three years and one of twenty-eight years. Some scientific explanation of the three-year seasonal cycle, with Spring coming, respectively, late, middle-date, and early, will be forthcoming. There will be found also some scientific explanation of the fact that the respective dates of these three-year cycles, grow continuously later by one to two days through the nine three-year cycles of every long Passover cycle, until the dates of the 9th three-year cycle are, respectively, ten days later than those of the first three-year cycle, as follows: 1st cycle: (1) April 6, (2) March 26, (3) March 14; 9th cycle: (1) April 16, (2) April 5, (3) March 24. There will be found also a scientific explanation why the 28th year of a long Passover cycle, itself not belonging to any three-year cycle, becomes the pivot on which the seasons turn, so that Spring shall come, in the first three years of the next long Passover cycle, ten days earlier, respectively, than the Spring dates of the 9th group of three years of the preceding cycle.

As to the cycles of the earth around the sun, science may be able to show that, because of influences of other worlds in space, the earth's course in its orbit around the sun, may be slowed or hastened, making one circuit a little longer or shorter than that of the preceding or succeeding circuit, but that she accomplishes her *twenty-eight* circuits in exactly 10,227 days, or 245,448 hours (10,227×24=245,448).

When all this scientific work shall have been done, it will only make more emphatic the declaration that "The God who ordered the seasons ordained the Passover and inspired the ancient Hebrew Calendar."

Observations and calculations to be made every year, from the first to the twenty-eighth year, of a long Passover cycle, can show that the earth does, or does not, complete its twenty-eight cycles around the sun in exactly 10,227 days. The earliest possible series of observations and calculations, to cover all the years of a long Passover cycle, cannot begin until 1942 A.D., which will be the first year of the 122nd long Passover cycle, and must end with 1969; for we are now (1921) in the eighth year of the 121st cycle.

Both the ancient Hebrew Calendar and the Julian Calendar challenge astronomers to disprove that the earth makes twenty-eight complete cycles around the sun in exactly 10,227 days. The "wabbling" of the earth in its course around the sun, may shorten the time of its cycle in one year and lengthen it in another year; but, in a long cycle, the shortening and the lengthening will neutralize each other, making the average to be 365¼ days (10,227÷28=365¼).

Sosigenes, the Alexandrian astronomer, whom Julius Caesar called to the work of constructing his calendar, not only knew the stars but must have been perfectly familiar with the ancient Hebrew Calendar as well; for he made the Julian Calendar conform to it. He also made his March-April dates (March 14 to April 17) to be always concurrent with Nisan 14, Passover day, and to mark the coming of Spring. Sosigenes must have been a Hebrew with a Greek name, though, because of his name, he is spoken of as a Greek astronomer. Sosthenes of Corinth was a Jew with a Greek name (Acts 18: 17). Doubtless there were many others whose names made them appear to be Greeks, who, in fact, were Hebrews.

The Perpetual Seasonal Calendar which has been fully discussed in Chapter Two of this book, not only shows that Planting Time is in harmony with the Julian Passover, as expressed in Gregorian dates; but it also shows that the Julian Feast of Tabernacles, expressed in Gregorian dates, is in harmony with the time for the Autumn Gathering. The following have been, and will be, the dates for Spring Planting and Fall Gathering, respectively, as shown in the Perpetual Seasonal Calendar, for the current cycle of twenty-eight years—the 121st long Passover, or Seasonal, cycle, and for the four long cycles that follow in an orderly way, covering a period of one hundred and forty years.

As demonstrated in the Perpetual Seasonal Calendar, the dates shown in Chart XXII for Planting and Gathering would hold good for all years occupying similar places in any other Long Passover, or Seasonal, cycle. The Julian date of the ancient Hebrew Passover has marked the coming of Spring from 1447 B.C., to 1921 A.D., but not more certainly than that the Julian date of the First Day of the Feast of Tabernacles has marked the time for Autumn Gathering. This relationship between the two Hebrew Feasts and the Spring Planting and Fall Gathering, respectively, will never be broken. The frost records given in Charts XI and XVII of Chapter Two show that these Feasts are the only safe guides to Planting and Gathering. In harmony with these frost records, we have what is written in Exodus 23: 14-16, to which the reader may now turn with profit. The second of the three feasts mentioned in this Scripture is Pentecost which comes at the time of the harvesting of wheat.

The times of Planting and Gathering, as related, respectively, to the

PLANTING AND GATHERING DATES

SPRING PLANTING			IN RESPECTIVE YEARS	FALL GATHERING		
1914	M.	Apr. 20	(Also 1942, 1970, 1998, 2026)	Th.	Oct. 15	1
1915	F.	Apr. 9	(Also 1943, 1971, 1999, 2027)	M.	Oct. 4	2
1916	Tu.	Mar. 28	(Also 1944, 1972, 2000, 2028)	F.	Sept. 22	3
1917	St.	Apr. 21	(Also 1945, 1973, 2001, 2029)	Tu.	Oct. 16	4
1918	W.	Apr. 10	(Also 1946, 1974, 2002, 2030)	St.	Oct. 5	5
1919	Su.	Mar. 30	(Also 1947, 1975, 2003, 2031)	W.	Sept. 24	6
1920	Th.	Apr. 22	(Also 1948, 1976, 2004, 2032)	Su.	Oct. 17	7
1921	M.	Apr. 11	(Also 1949, 1977, 2005, 2033)	Th.	Oct. 6	8
1922	F.	Mar. 31	(Also 1950, 1978, 2006, 2034)	M.	Sept. 25	9
1923	Tu.	Apr. 24	(Also 1951, 1979, 2007, 2035)	F.	Oct. 19	10
1924	St.	Apr. 12	(Also 1952, 1980, 2008, 2036)	Tu.	Oct. 7	11
1925	W.	Apr. 1	(Also 1953, 1981, 2009, 2037)	St.	Sept. 26	12
1926	Su.	Apr. 25	(Also 1954, 1982, 2010, 2038)	W.	Oct. 20	13
1927	Th.	Apr. 14	(Also 1955, 1983, 2011, 2039)	Su.	Oct. 9	14
1928	M.	Apr. 2	(Also 1956, 1984, 2012, 2040)	Th.	Sept. 27	15
1929	F.	Apr. 26	(Also 1957, 1985, 2013, 2041)	M.	Oct. 21	16
1930	Tu.	Apr. 15	(Also 1958, 1986, 2014, 2042)	F.	Oct. 10	17
1931	St.	Apr. 4	(Also 1959, 1987, 2015, 2043)	Tu.	Sept. 29	18
1932	W.	Apr. 27	(Also 1960, 1988, 2016, 2044)	St.	Oct. 22	19
1933	Su.	Apr. 16	(Also 1961, 1989, 2017, 2045)	W.	Oct. 11	20
1934	Th.	Apr. 5	(Also 1962, 1990, 2018, 2046)	Su.	Sept. 30	21
1935	M.	Apr. 29	(Also 1963, 1991, 2019, 2047)	Th.	Oct. 24	22
1936	F.	Apr. 17	(Also 1964, 1992, 2020, 2048)	M.	Oct. 12	23
1937	Tu.	Apr. 6	(Also 1965, 1993, 2021, 2049)	F.	Oct. 1	24
1938	St.	Apr. 30	(Also 1966, 1994, 2022, 2050)	Tu	Oct. 25	25
1939	W.	Apr. 19	(Also 1967, 1995, 2023, 2051)	St.	Oct. 14	26
1940	Su.	Apr. 7	(Also 1968, 1996, 2024, 2052)	W.	Oct. 2	27
1941	Th.	May 1	(Also 1969, 1997, 2025, 2053)	Su.	Oct. 26	28

CHART XXII.

Passover and Tabernacles, must vary with latitude, altitude and water-protection. For countries anywhere, lying within the parallels which bound Palestine, the Julian dates of the Hebrew Feasts and the seasons are in perfect harmony. Jerusalem, Savannah, Ga., and Montgomery, Ala., are all on, or near, latitude 31° north. The dates of the last killing frost of Spring and of the first killing frost of Autumn, of record in the office of the Weather Bureau at both Montgomery and Savannah, show that, for thirty years—1894 to 1921—the Hebrew Feasts and Planting and Gathering were in perfect harmony. For the same period in Tennessee, the Julian Passover date was so safe a guide to planting that replanting would have been necessary only in two of the thirty years, that is, in 1893 and 1916.

The anniversaries of the Hebrew Passover (planting time) and of the First day of the Feast of Tabernacles (autumn gathering), and of Pentecost (wheat harvest), belong to a class of their own, which, in Chapter Two, is named the third class of anniversaries, such as have neither fixed date nor fixed week-day for their occurrence, but run in cycles of twenty-eight years, as to dates, and in cycles of seven years, as to week-days. In the Perpetual Seasonal Calendar of 28 years, in Chapter Two, these dates and week-days are shown in each one of the 28 years composing any long seasonal cycle.

The anniversaries of the two other classes, viz, 1st class, those with fixed dates but variable week-days; and 2nd class, those with fixed week-days but variable dates, are all clearly shown in the Twenty-eight Year, Perpetual Seasonal Calendar, in Chapter Two of this book.

Having studied the relationship of the ancient Hebrew Feasts to planting time in the Spring, and to the gathering of crops in the Autumn, with the Passover as the starting point, it will be interesting and profitable to reverse the order, by beginning with the Feast of Tabernacles as marking the time for completed Autumn ingathering. This can be best done by quoting from the Bible. "Thou shalt observe the Feast of Tabernacles seven days, *after that thou hast gathered in thy corn and thy wine*" (Deut. 16: 13). "In the 15th day of the seventh month, *when ye have gathered in the fruit of the land,* ye shall keep a feast unto the Lord seven days" (Lev. 23: 39); "And the Feast of Ingathering, which is in the end of the year, *when thou hast gathered in thy labours out of the field*" (Ex. 23: 16); "Thou shalt observe the Feast of Ingathering at the year's end" (Ex. 34: 22).

The Feast of Tabernacles and the Feast of Ingathering were one and the same; the time for its observance was Tisri 15, which was the 7th month of the Hebrew sacred year, but the 1st month of the Hebrew secular year. This date had a play-period of 35 days in every long Passover-seasonal cycle of 28 years, that it might always follow immediately the Autumn ingathering. This variableness of Tisri 15, in harmony with the coming of Autumn, is best shown in Chart XXII, in the "Fall Gathering" column, where its translation into Julian time is expressed in Gregorian dates. Its earliest translated date is September 22, in the third year, while its latest date is October 26, in the 28th year. The dates in this column repeat themselves in every long Passover-seasonal cycle, their order never varying.

Counting backward from Tisri 15, the First day of the Feast of Tabernacles, or Ingathering, to Nisan 15, the First day of the Feast of the Passover, the interval is found to be 177 days, three Hebrew months of 30 days and three of 29 days (30×3=90; 29×3=87; 87+90=177). Since 177 days is a sufficiently long time, after the planting, for the maturing of crops, the Passover season must be the best seasonal guide to the time for Spring Planting. The variableness of time for Spring Planting, throughout every long Passover-Seasonal cycle, is shown in the first column of Chart XXII. These dates are translations of Nisan 14, Passover Day, into Julian time, expressed in Gregorian terms. The play-period here is 35 days, from March 28, in the 3rd year, to May 1, in the 28th year. By locating any year of time in its correct place in the long Passover-Seasonal Cycle to which it belongs, the time for Spring planting and the time for Fall gathering can be known, in advance. Let 1955 be the year under enquiry: The formula will show this year to be the 14th in the 122nd long Cycle, and that the Planting Time will be Thursday, April 14, while the time for completing the Fall Gathering will be Sunday, October 9 (1447+1955=3402; 3402÷28=121 14/28). The planting and gathering dates for 140 years (1914 to 2053, inclusive) are given in Chart XXII.

As shown in Chapter Two of this book, *the fixed seasonal modifiers are latitude, altitude, and water-protection;* while *the variable modifiers are meteorological conditions.* The time for planting or gathering, as indicated by the fixed seasonal modifiers, has been shown in Chapter Two. From year to year the meteorological conditions must be announced by skilled meteorologists in the service of the Weather Bureau, as a safeguard against an unusually late frost in Spring, or a too-early frost in Fall. The time is not far removed when the Weather Bureau will be able to furnish richer and more dependable service to the public, not only as to the danger of delayed frosts in the Spring, and of advanced frosts in the Fall, but also as to the prospective intensity of Summer's heat and the severity of Winter's cold.

CHAPTER FOUR

THE INTER-ERA YEAR—THE YEAR BETWEEN THE END OF B.C. 1 AND THE BEGINNING OF A.D. 1

The existence of such a year could not have been known without the reproduction of the Ancient Hebrew Calendar and its correct translation into the terms of the Julian Calendar. This work made possible the discovery of the twenty-eight year Cycles of Time and Seasons, in which every Julian year of any one cycle is an exact duplicate of the corresponding year in any and all other cycles. Every 1st-year of a long cycle has a Julian Calendar common to it, and all 1st-years of all long cycles. The same is true of all the years composing long cycles from the 1st to the 28th, inclusive. This fact made possible the construction of the Perpetual Seasonal Calendar, as shown in Chapter Two, pages 62 to 116, of this book.

For locating any year of time belonging to either of the two eras, B.C. and A.D., there was evolved this infallible rule: Find the difference in time between the year of the Exodus and the year under inquiry, and divide the sum or difference by 28, the number of the years composing any and all long cycles. The whole part of the quotient shows the number of completed cycles in that interval, while the remainder shows the exact place of the year under inquiry, in the next succeeding cycle to which it belongs. When there is no remainder, the year under inquiry is the last, or 28th, year of its cycle. If the fraction should be 1/28, then the year under inquiry belongs in the 1st place of the next succeeding cycle; if the fraction be 7/28, then the year under inquiry belongs in the 7th place of its cycle. In like manner, the numerator of the fraction always places, unerringly, the year under inquiry in its proper place in the long cycle to which it belongs.

Two examples may be given, using Usher Chronology: 1. Let the year to be located be 1913 A.D., then the formula will be, 1447 (B.C.) + 1913 (A.D.) = 3360; 3360 ÷ 28 = 120. This shows that 1913 A.D., was the last year of the 120th long cycle since the Exodus, and that its calendar is that which is common to all 28th years. This calendar is on page 116, in Chapter Two, of this book. 2. Let the year to be located be 1928 A.D., then the formula will be 1447 (B.C.) + 1928 (A.D.) = 3375; 3375 ÷ 28 = 120 15/28. This shows that, since the Exodus there have been 120 complete cycles, and that the year 1928 occupies the 15th place in the 121st long cycle. Its calendar is that common to all the 15th years, and can be found on page 90, in Chapter Two, of this book.

Twenty-six other examples might be given, and in each case the results would be infallibly correct.

Any known last-year of any long cycle could be made the first factor in any example, provided the year under inquiry is a later year; but, in any case, if the fixed year and the year under inquiry belong to the same era they must be subtracted, and the difference must be divided by 28; but if the fixed year and the year under inquiry belong to different eras they must be added, and then the sum must be divided by 28. Only one example need be given. As shown, 1913 A.D. was the last year of the 120th long cycle following the Exodus. Let the year under inquiry be 1928 A.D., then the formula would be 1928 (A.D.) — 1913 (A.D.) = 15; 15 ÷ 28 = 15/28. Thus 1928 is again shown to belong in the 15th place of 1st cycle following 1913 A.D.

When the year under inquiry is an earlier time, one of the fixed factors must be a known first-year of a long cycle. If that year and the year under inquiry belong to the same era, the time interval is found by subtraction; but if the two years belong to different eras, the time-interval must be found by addition. In either instance the divisor, 28, is unchanged and unchangeable; and the location of the year is found by counting backward—a reversal of the counting—for the 28th must be the 1st, and the 1st must be the 28th. Two examples will be given: 1. The year 1914 A.D., was the 1st year of the current long cycle. To find the location of 1913 A.D., use the following formula: 1914 (A.D.) — 1913 (A.D.) = 1; 1 ÷ 28 = 1/28, thus showing that, in the backward count, 1913 A.D. was the 1st year of its long cycle, but its calendar is that of all 28th years as found on page 116, in Chapter Two, of this book. 2. Let the year 1914 A.D. be the 1st year of its cycle, then where does the year 1446 B.C. belong: 1914 (A.D.) + 1446 (B.C.) = 3360; 3360 ÷ 28 = 120. There being no remainder, the year 1446 B.C. is found, in the backward count, to occupy the 28th place in its cycle, but its calendar is that of all 1st years in the forward count, as shown on page 62, in Chapter Two of this book.

Whatever may be the fixed year in the formula, the year under inquiry has the same calendar, whether the count be forward or backward. If forward, the calendars are numbered in the order shown in Chapter Two from page 62 to page 116; but if the count be backward the numbering of the calendars must be reversed, the 28th becoming the 1st, and the 1st becoming the 28th. Whether by the one method or by the other, any year under inquiry can be correctly located in the cycle to which it belongs. The rule works with perfect accuracy, both ways.

To avoid confusion it is better to take some last year of a long cycle and count forward to, and including, the year under inquiry. For this purpose there is no better fixed-year than that of the Exodus, which, in Dennis-Usher Chronology, was 1447 B.C., but, in correct chronology was 1443 B.C. As shown in another place, the Dennis error, perpetuated by Usher, was exactly four years. The result in locating any year in its long cycle, whether the Dennis-Usher or correct chronology is used, will be exactly the same. In the one case 1447 B.C. (Usher) may be made to relate itself to 1928 A.D. (Usher), the latter being the year under inquiry, with the following result: 1447 (B.C) + 1928 (A.D.) = 3375; 3375 ÷ 28 = 120 15/28. In the other case 1443 B.C., the correct year of the Exodus, may be related to 1932 A.D., the correct number of this presidential year, with the same result: 1443 (B.C.) + 1932 (A.D.) = 3375; 3375 ÷ 28 = 120 15/28. Thus it is shown that concurrent years of Dennis-Usher and of correct chronology are exactly, and always, 4 numbers apart: 1447 B.C.—1443 B.C. and 1928 A.D.—1932 A.D. The 4 must be subtracted from any B.C. year of Dennis-Usher and the 4 must be added to any A.D. year of Dennis-Usher, to find the concurrent year of correct chronology.

Roman chronology renders great aid in the work of finding, with exactness, the years of Dennis-Usher and of correct chronology that are concurrent; and at the same time the concurrent year of Rome is shown.

This is made clear by a careful study of Charts XXIII and XXIV. Roman chronology began with the founding of the city of Rome, and its abbreviation is U.C., which stands for *"Urbe Condita."* Roman history, the Gospel of Luke, and the work of Dennis, make it possible to group concurrent years of the three notations of time, throughout the period of the 35 years shown in Chart XXIII. In the first line of each group of three is shown Roman notation; in the second line is shown Dennis-Usher notation; and in the third line is shown the notation of correct chronology. These lines are marked, at the right end of the several groups, respectively, U.C., A.D., Usher, and A.D., C.C.

Five of the Roman years, 746, 750, 763, 767, and 777 U.C. are made definite in Roman history. These and other years stand in the first column, and are in black-face type. The year 746 U.C. was the year of the taking of the second census under the decree of Caesar Augustus; 750 U.C. was the year that Herod died; 763 U.C. was the first year of the reign of Tiberius Caesar; 767 was the year of the third census, and 777 U.C. was the fifteenth year of the reign of Tiberius. One can imagine the 35 Roman years extended in a straight line, and not arranged as shown in Chart XXIII.

THE THIRTY-FIVE YEARS FROM THE ANNUNCIATION OF THE ANGEL TO THE CRUCIFIXION OF JESUS. ARRANGED ORDERLY BUT NOT IN CYCLES.

	(1)	(2)	(3)	(4)
Roman	**746**	747	748	749 U.C.
Dennis-Usher	**4**	3	2	1 B.C.
Correct Chronology	**0**	1	2	3 A.D.
	(5)	(6)	(7)	(8)
Roman	**750**	751	752	753 U.C.
Dennis-Usher	**0**	1	2	3 A.D.
Correct Chronology	**4**	5	6	7 A.D.
		(9)	(10)	(11)
Roman	...	754	755	756 U.C.
Dennis-Usher	...	4	5	6 A.D.
Correct Chronology	...	8	9	10 A.D.
			(12)	(13)
Roman	...	...	757	758 U.C.
Dennis-Usher	...	...	7	8 A.D.
Correct Chronology	...	...	11	12 A.D.
	(14)	(15)	(16)	(17)
Roman	**759**	760	761	762 U.C.
Dennis-Usher	**9**	10	11	12 A.D.
Correct Chronology	**13**	14	15	16 A.D.
	(18)	(19)	(20)	(21)
Roman	**763**	764	765	766 U.C.
Dennis-Usher	**13**	14	15	16 A.D.
Correct Chronology	**17**	18	19	20 A.D.
	(22)	(23)	(24)	(25)
Roman	**767**	768	769	770 U.C.
Dennis-Usher	**17**	18	19	20 A.D.
Correct Chronology	**21**	22	23	24 A.D.
		(26)	(27)	(28)
Roman	...	771	772	773 U.C.
Dennis-Usher	...	21	22	23 A.D.
Correct Chronology	...	25	26	27 A.D.
		(29)	(30)	(31)
Roman	...	774	775	776 U.C.
Dennis-Usher	...	24	25	26 A.D.
Correct Chronology	...	28	29	30 A.D.
	(32)			
Roman	**777**	...	...	... U.C.
Dennis-Usher	**27**	...	...	... A.D.
Correct Chronology	**31**	...	...	... A.D.

	(33)			
Roman	**778**	...	...	... U.C.
Dennis-Usher	**28**	...	...	... A.D.
Correct Chronology	**32**	...	...	... A.D.
	(34)			
Roman	**779**	...	...	... U.C.
Dennis-Usher	**29**	...	...	... A.D.
Correct Chronology	**33**	...	...	... A.D.
	(35)			
Roman	**780**	...	...	... U.C.
Dennis-Usher	**30**	...	...	... A.D.
Correct Chronology	**34**	...	...	... A.D.

CHART XXIII

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THE THIRTY-FIVE YEARS FROM THE ANNUNCIATION OF THE ANGEL TO THE CRUCIFIXION OF JESUS IN FIVE SHORT PASSOVER CYCLES

	M.	Fr.	Tu.	St.	W.	S.	Th.	
	746	747	748	749	**750**	751	752	U.C.
15 to 21	**4**	3	2	1 B.C.	**0**	1	2	A.D. Usher
	0	1	2	3	**4**	5	6	A.D., C.C.
	753	754	755	756	**757**	758	**759**	U.C.
22 to 28	3	4	5	6	7	8	**9**	A.D. Usher
	7	8	9	10	11	12	**13**	A.D., C.C.
	760	761	762	**763**	764	765	766	U.C.
1 to 7	10	11	12	**13**	14	15	16	A.D. Usher
	14	15	16	**17**	18	19	20	A.D., C.C.
	767	768	769	770	771	772	773	U.C.
8 to 14	**17**	18	19	20	21	22	23	A.D. Usher
	21	22	23	24	25	26	27	A.D., C.C.
	774	**775**	776	**777**	**778**	**779**	**780**	U.C.
15 to 21	24	**25**	26	**27**	**28**	**29**	**30**	A.D. Usher
	28	**29**	30	**31**	**32**	**33**	**34**	A.D., C.C.

The years 746 to 759 U.C. compose the 3rd and 4th Short Cycles of the 52nd Long Cycle—from the 15th to the 28th year. The years 760 to 780 U.C. compose the 1st, 2nd and 3rd Short Cycles of the 53rd Long Cycle—from the 1st to the 21st year.

CHART XXIV

The years of Dennis-Usher, concurrent with the respective Roman years, as shown in the second line of each group of three, became possible of arrangement because of the fact that Dennis, early in the sixth century after Christ, in his effort to make all the years of time point to the coming of Jesus, had convincing evidence that the crucifixion of Jesus occurred in 780 U.C. Being obsessed with the idea that Jesus was born the year (750 U.C.) that Herod died, he began the construction of the two Christian eras by making 30 A.D. concurrent with 780 U.C. Going backward, in marking the years of Dennis-Usher, concurrent with the respective Roman years, 1 A.D. is found to be concurrent with 751 U.C., and not with 750 U.C., though Dennis had thought it would be concurrent with 750 U.C. This providential, not accidental, mistake made the year 1 B.C. concurrent with the year 749 U.C., which was the year before Herod died. Mathematical proof of this skipped year will be presented presently. This makes 4 B.C., Usher, stand as concurrent with 746 U.C., as shown in Charts XXIII and XXIV.

In the third line of each group of three, are found the years of Correct Chronology, based on both Roman history and Luke's Gospel. Roman history shows that the fifteenth year of the reign of Tiberius Caesar was 777 U.C. Luke says that John the Baptist began his ministry in the fifteenth year of the reign of that Roman emperor, in which year John, unquestionably, baptized Jesus. Luke further says that Jesus was thirty years old when he came to John for baptism. This makes it clear that Jesus was thirty years old on December 25 of the preceding year, 776 U.C. This would compel the year 31 A.D., Correct Chronology, to be concurrent with 777 U.C. Thus it is shown in Charts XXIII and XXIV that 31 A.D., of correct chronology was concurrent with both 777 U.C. and with 27 A.D., Dennis-Usher. Going backward with the years of C.C., each is made to stand with the concurrent years of the two other notations, Roman and Dennis-Usher. Thus 5 A.D., C.C., is concurrent with 751 U.C. and with 1 A.D., Usher. The year 1 A.D., C.C., is shown to be concurrent with 747 U.C., and with 3 B.C., Usher.

There can be no doubt that 1 A.D., Usher, was concurrent with 751 U.C., and that 1 A.D. of correct chronology was concurrent with 747 U.C., which shows a difference of 4 Roman years (751 — 747 = 4), the exact error made by Dennis and perpetuated by Usher.

The arrangement of the years in Chart XXIV shows the exact place of each in the long cycle of 28 years to which it belongs, and in the short cycle of 7 years of which it forms a part. The concurrent relationship of the years of the Christian Eras with the years of Rome is based on secular and sacred history, as already shown. The placing of these years correctly in the long and the short cycles to which they belong is purely mathematical, the basis of the calculations being the years of the Christian Eras and not the years of Rome. It was by means of these calculations that the existence of the *Inter-Era* year was found, as was also found the *skipped* year of Dennis-Usher. Nothing could have astonished the author more than did this discovery, and for a time he could hardly believe that the figures had told the truth. If he had not previously discovered the long and the short cycles of time, the existence of the *Inter-Era* could not have been found. It was the use of the mathematical formula, for locating any known year of time in the cycles to which it belonged, that revealed the existence of the *Inter-Era* year, and found the skipped year of Dennis-Usher. Each was found in the order named.

To find the location of 1 A.D., C.C., this formula was used: 1443 (B.C.) + 1 (A.D.) = 1444; 1444 ÷ 28 = 51 16/28. This remainder shows clearly that 1 A.D., C.C., belongs in the 16th place of the 52nd long cycle, and in the 2nd place of the 3rd short cycle of seven years, four of which make a long cycle. The 1st and 2nd short cycles of the 52nd long cycle are not shown in Chart XXIV, but the 3rd and the 4th are shown, the 3rd beginning with 746 U.C. and ending with 752 U.C., while the 4th begins with 753 U.C., and ends with 759 U.C.

To find the location of 1 B.C. this formula was used: 1443 (B.C.) — 1 (B.C.) = 1442; 1442 ÷ 28 = 51 14/28. This remainder shows that 1 B.C. was the 14th year of the 52nd long cycle, and the last year of its 2nd short cycle. This year, if shown in the Chart, would be 745 U.C., and would stand immediately above 752 U.C.

It at once appeared that, if 1 A.D. was the 16th, and that 1 B.C. was the 14th year of the 52nd long cycle, there must be a whole year of time standing solitary and alone between the last day of 1 B.C. and the first day of 1 A.D. The only name to be given it was the *Inter-Era* year. Of necessity its mathematical symbol would be 0. The following formula gave its location: 1443 (B.C.) + or — 0 (Inter-Era) = 1443; 1443 ÷ 28 = 51 15/28. The remainder shows the place of that wonderful year to be the 15th in the 52nd long cycle, therefore concurrent with 746 U.C., as shown in Chart XXIV. Thus the gap found between the two Christian Eras was filled.

In the same manner was found the proof that Dennis had skipped one year of time in his notation. The 1443 B.C. used above was the correct year of the Exodus. To find the skipped year, 1447 B.C. of Dennis-Usher must be used to represent the year of the Exodus, and the year under inquiry must be in Dennis-Usher time. To find the location of 1 A.D., Usher, the following formula was used: 1447 (B.C.) + 1 (A.D.)

= 1448; 1448 ÷ 28 = 51 20/28. The remainder shows that 1 A.D. Usher, must occupy the 20th place in the 52nd long cycle, which is the 6th place in its 3rd short cycle, and that it was concurrent with 751 U.C. This is shown in Chart XXIV from another viewpoint.

To find the location of 1 B.C., Usher, this formula was used: 1447 (B.C.) — 1 (B.C.) = 1446; 1446÷ 28 = 51 18/28. The remainder shows that 1 B.C. must occupy the 18th place in its long cycle, and that it was concurrent with 749 U.C., all of which is shown in Chart XXIV. Some year of time in Dennis-Usher notation must have been concurrent with 750 U.C., the year that Herod died. It was none other than the providentially skipped year of Dennis.

Another proof of the existence of the skipped year is that only 4 B.C., Usher, can be shown concurrent with both 746 U.C., and the *Inter-Era* year of correct chronology, as shown by the following formula: 1447 (B.C.) — 4 (B.C.) = 1443; 1443 ÷ 28 = 51 15/28. This is shown in Chart XXIV. No other year of Dennis-Usher time can be made to stand in the 15th place of the 52nd long cycle.

There is a final argument for the existence of the *Inter-Era* year. From the Exodus to, and including, the year of the crucifixion of Jesus, there were 1477 anniversaries of the Passover, covering 211 short cycles. The first anniversary was in the first year of the first short cycle and the last anniversary was the last year of the 211th short cycle. Each of these 211 short cycles contained 7 years. Multiplying the 211 by 7 years gives a total of 1477 anniversaries (211 X 7 = 1477). The *Inter-Era* year, like all other years, contained its anniversary of the Passover. This anniversary must be counted as one of the 1477. In correct chronology the 1st anniversary of the Passover was 1442 B.C., for the Passover was instituted in 1443 B.C. Therefore, there were 1442 anniversaries of the Passover in the era B.C. up to and including 1 B.C. The anniversary of the Passover in the year Jesus was crucified was the 34th in the era A.D. Add together these two groups of anniversaries and find the sum to be 1476 (1442 + 34 = 1476). To this sum must be added the anniversary of the Passover, in the *Inter-Era* year, to find the total of 1477 anniversaries (1476 + 1 = 1477).

In the same manner the "skipped" year of Dennis can be found, by using the notation of Dennis-Usher. In this notation the Passover was instituted in 1447 B.C. and Jesus was crucified on the Passover anniversary of 30 A.D. The first anniversary of the Passover was in 1446 B.C. which year was the first of its 1st short cycle, while the year of the crucifixion was the last year of its short cycle which was the 211th short cycle after the Exodus. These 211 short cycles were composed of 1477 years, in each of which there was an anniversary of the Passover. There were 1446 of these anniversaries in the era B.C. up to, and including, 1 B.C. There were 30 of these anniversaries in the era A.D., from 1 A.D. to 30 A.D., inclusive.

To the anniversaries in B.C. (1446) add the anniversaries in A.D. (30), and the total will be 1476 (1446 + 30 = 1476). To this number must be added the skipped year of Dennis to make the true total of 1477 (1476 +1 = 1477) anniversaries of the Passover.

It is towards the *Inter-Era* year that all the years of the two Christian Eras point, when correctly numbered; that is, in correct chronology.

Three of the Roman years, 750, 763, and 777 U.C., need no discussion as to the fact that Herod died in 750 U.C.; that Tiberius Caesar began to reign in 763 U.C., and that the fifteenth year of his reign was 777 U.C.

The only question that can arise concerning 746 U.C. is, "Was that census, really, the one that caused the going of Joseph and Mary from Nazareth, their home, to the home of their great ancestor, David, that they might register there?" The answer can be given clearly and correctly by referring to the two other censuses decreed by Caesar Augustus. The first census of the three was taken in 726 U.C., which was twenty-four years before Herod's death, when Mary, the mother of Jesus, had not been born. The third census was taken in 767 U.C., which was seventeen years after the death of Herod, at which time Jesus was in his twenty-first year. Augustus himself had died four years before his third census was taken. Thus it is made evident that it was neither the census of 726 U.C. nor that of 767 U.C. that compelled the going of Joseph and Mary to Bethlehem where Jesus was born. It was the census of 746 U.C. which was spoken of by Luke, in his Gospel, chapter 2: 1-7. That year was the first year of the first governorship of Cyrenius who was twice governor of Syria.

In Chart XXIV it will be observed that the thirty-five years represented show two distinct groupings: 1. The orderly arrangement runs from left to right so as to include seven years; and there are five of these. Above the orderly grouping, the week-day of the Passover for each year is marked as follows: M., F., Tu., St., W. Su., Th. This arrangement of Passover days for each group of seven years justifies the name Short Passover Cycle. 2. The second group has seven vertical columns each composed of those years that are removed from each other by seven. All of the five years in the first vertical column have *Monday* for their Passover day; for all in the second column, Friday is Passover day; for all the third, Tuesday is the Passover day; for all the fourth, Saturday is the

Passover day; for all the fifth, Wednesday is the Passover day; for all in the sixth, Sunday is the Passover day; for all in the seventh, Thursday is the Passover day. The Hebrew date of each and all of these Passovers is Nisan 14, while the Julian dates of the Passovers of all long cycles (28-year cycles) have a play-period of *35* days; that is, from March 14, the earliest, to April 17, the latest.

THE CALENDAR OF THE INTER-ERA YEAR

The Passover of the Inter-Era year was *Monday*, March 19. Tradition says that Jesus was born December 25 of that year, the week-day of which was Tuesday. Luke says that Jesus was circumcised on the eighth day after his birth. This was the first day of the first month of the first year of the Era A.D., of Correct Chronology—January 1, 1 A.D.

Luke says that "the days were accomplished" when Jesus was born. This can mean nothing else than that, at the end of the full period of gestation, not a day more nor a day less, Mary gave birth to her first-born son. That full period is two hundred and eighty days. It is no accident that the 15th year of a long cycle is the only one in the 28 years comprising it, that shows this interval between its Passover, March 19, and December 25. The *Inter-Era* year was the 15th in its long cycle.

THE ANNUNCIATION OF THE ANGEL

The conclusion is inevitable that the Angel of the Annunciation appeared to Mary on Passover day, Monday, March 19, *Inter-Era* year, in Nazareth, revealing to her that she shall become the mother of the Messiah of prophecy, whom she shall call the Son of God. In giving to man, his creation, the power of fatherhood, God did not exhaust his prerogative, to bring into the world the Man, Christ Jesus, without an earthly father. The vitalizing of the ovum from which Jesus was developed was a special manifestation of the life-giving power of God, and for the purpose of giving to the world his only begotten Son, through whom he has manifested his love for the world.

The *Inter-Era* year was the year set apart from all other years, for the occurrence of those events that would mark the earthly preparations, by Jehovah, for the passing out of the reign of Law into the reign of Grace. These events were the miraculous conception of Jesus in Nazareth and his wondrous birth in Bethlehem. The conception occurred on Passover day, Monday, March 19, and the birth occurred on Tuesday, December 25.

A fitting close for this Chapter is the composite Calendar, Ancient Hebrew and Julian, of the *Inter-Era* year. The Hebrew and Julian dates of the miraculous conception of Jesus are printed in heavy type, and are to be found in the first quarter. The Passover date in that year was, as always, Nisan 14, and its concurrent Julian date was March 19. In each notation the week-day was Monday. The Ancient Hebrew and Julian dates of the birth of Jesus are printed in heavy type and are found in the fourth quarter. The Hebrew date is Thebet 29, and the Julian date is December 25.

The Julian calendar of the *Inter-Era* year as here given, is an exact duplicate of the calendar of all 15th years to be found in Chapter Two, page 90, of this book. In this calendar the Julian year is shown to begin with Sunday, January 1, and to end on Monday, Dec. 31. This calendar of the *Inter-Era* year was constructed independently of the calendar on page 90 in Chapter Two, but in each the work was begun with the week-day and date of the Passover for all 15th years of long cycles.

The current year (1928 A.D.) is the 15th year of its long cycle. Consulting any almanac for 1928 A.D. the reader will find its calendar an exact duplicate of the calendar of the *Inter-Era* year.

THE INTER-ERA YEAR (The 1st Quarter)

746 U.C.
4 B.C., Usher
0 Correct Chronology

	Sun.	M.	Tu.	W.	Th.	F.	St.	
(10) Thebet (11) Shebat	24	25	26	27	28	29	1	Hebrew
January	1	2	3	4	5	6	7	Julian
(11) Shebat	2	3	4	5	6	7	8	Hebrew
January	8	9	10	11	12	13	14	Julian
(11) Shebat	9	10	11	12	13	14	15	Hebrew
January	15	16	17	18	19	20	21	Julian
(11) Shebat	16	17	18	19	20	21	22	Hebrew
January	22	23	24	25	26	27	28	Julian
(11) Shebat	23	24	25	26	27	28	29	Hebrew
January-February	29	30	31	1	2	3	4	Julian
(11) Shebat (12) Adar	30	1	2	3	4	5	6	Hebrew
February	5	6	7	8	9	10	11	Julian
(12) Adar	7	8	9	10	11	12	13	Hebrew
February	12	13	14	15	16	17	18	Julian
(12) Adar	14	15	16	17	18	19	20	Hebrew
February	19	20	21	22	23	24	25	Julian
(12) Adar	21	22	23	24	25	26	27	Hebrew
February-March	26	27	28	29	1	2	3	Julian
(12) Adar—(1) Nisan	28	29	1	2	3	4	5	Hebrew
March	4	5	6	7	8	9	10	Julian
(1) Nisan	6	7	8	9	10	11	12	Hebrew
March	11	12	13	14	15	16	17	Julian
(1) Nisan	13	**14**	15	16	17	18	19	Hebrew
March	18	**19**	20	21	22	23	24	Julian
(1) Nisan	20	21	22	23	24	25	26	Hebrew
March	25	26	27	28	29	30	31	Julian

CALENDAR XLIV (First Quarter)

THE INTER-ERA YEAR (The 2nd Quarter)

746 U.C.
4 B.C., Usher
0 Correct Chronology

	Sun.	M.	Tu.	W.	Th.	F.	St.	
(1) Nisan—(2) Ijar	27	28	29	30	1	2	3	Hebrew
April	1	2	3	4	5	6	7	Julian
(2) Ijar	4	5	6	7	8	9	10	Hebrew
April	8	9	10	11	12	13	14	Julian
(2) Ijar	11	12	13	14	15	16	17	Hebrew
April	15	16	17	18	19	20	21	Julian
(2) Ijar	18	19	20	21	22	23	24	Hebrew
April	22	23	24	25	26	27	28	Julian
(2) Ijar—(3) Sivan	25	26	27	28	29	1	2	Hebrew
April—May	29	30	1	2	3	4	5	Julian
(3) Sivan	3	4	5	6	7	8	9	Hebrew
May	6	7	8	9	10	11	12	Julian
(3) Sivan	10	11	12	13	14	15	16	Hebrew
May	13	14	15	16	17	18	19	Julian
(3) Sivan	17	18	19	20	21	22	23	Hebrew
May	20	21	22	23	24	25	26	Julian
(3) Sivan	24	25	26	27	28	29	30	Hebrew
May—June	27	28	29	30	31	1	2	Julian
(4) Thammuz	1	2	3	4	5	6	7	Hebrew
June	3	4	5	6	7	8	9	Julian
(4) Thammuz	8	9	10	11	12	13	14	Hebrew
June	10	11	12	13	14	15	16	Julian
(4) Thammuz	15	16	17	18	19	20	21	Hebrew
June	17	18	19	20	21	22	23	Julian
(4) Thammuz	22	23	24	25	26	27	28	Hebrew
June	24	25	26	27	28	29	30	Julian

CALENDAR XLIV (Second Quarter)

Calendar XLIV (Second Quarter)

THE INTER-ERA YEAR (The 3rd Quarter)

746 U.C.
4 B.C., Usher
0 Correct Chronology

	Sun.	M.	Tu.	W.	Th.	F.	St.	
(4) Thammuz—(5) Ab	29	1	2	3	4	5	6	Hebrew
July	1	2	3	4	5	6	7	Julian
(5) Ab	7	8	9	10	11	12	13	Hebrew
July	8	9	10	11	12	13	14	Julian
(5) Ab	14	15	16	17	18	19	20	Hebrew
July	15	16	17	18	19	20	21	Julian
(5) Ab	21	22	23	24	25	26	27	Hebrew
July	22	23	24	25	26	27	28	Julian
(5) Ab—(6) Elul	28	29	30	1	2	3	4	Hebrew
July—August	29	30	31	1	2	3	4	Julian
(6) Elul	5	6	7	8	9	10	11	Hebrew
August	5	6	7	8	9	10	11	Julian
(6) Elul	12	13	14	15	16	17	18	Hebrew
August	12	13	14	15	16	17	18	Julian
(6) Elul	19	20	21	22	23	24	25	Hebrew
August	19	20	21	22	23	24	25	Julian
(6) Elul—(7) Tisri	26	27	28	29	1	2	3	Hebrew
August—September	26	27	28	29	30	31	1	Julian
(7) Tisri	4	5	6	7	8	9	10	Hebrew
September	2	3	4	5	6	7	8	Julian
(7) Tisri	11	12	13	14	15	16	17	Hebrew
September	9	10	11	12	13	14	15	Julian
(7) Tisri	18	19	20	21	22	23	24	Hebrew
September	16	17	18	19	20	21	22	Julian
(7) Tisri—(8) Marchesvan	25	26	27	28	29	30	1	Hebrew
September	23	24	25	26	27	28	29	Julian
(8) Marchesvan	2	..	..	..	..	..	..	Hebrew
September	30	..	..	..	..	..	..	Julian

Calendar XLIV (Third Quarter)

THE INTER-ERA YEAR (The 4th Quarter)

746 U.C.
4 B.C., Usher
0 Correct Chronology

	Sun.	M.	Tu.	W.	Th.	F.	St.	
(8) Marchesvan	. .	3	4	5	6	7	8	Hebrew
October	. .	1	2	3	4	5	6	Julian
(8) Marchesvan	9	10	11	12	13	14	15	Hebrew
October	7	8	9	10	11	12	13	Julian
(8) Marchesvan	16	17	18	19	20	21	22	Hebrew
October	14	15	16	17	18	19	20	Julian
(8) Marchesvan	23	24	25	26	27	28	29	Hebrew
October	21	22	23	24	25	26	27	Julian
(9) Casleu	1	2	3	4	5	6	7	Hebrew
October-November	28	29	30	31	1	2	3	Julian
(9) Casleu	8	9	10	11	12	13	14	Hebrew
November	4	5	6	7	8	9	10	Julian
(9) Casleu	15	16	17	18	19	20	21	Hebrew
November	11	12	13	14	15	16	17	Julian
(9) Casleu	22	23	24	25	26	27	28	Hebrew
November	18	19	20	21	22	23	24	Julian
(9) Casleu—(10) Thebet	29	30	1	2	3	4	5	Hebrew
November-December	25	26	27	28	29	30	1	Julian
(10) Thebet	6	7	8	9	10	11	12	Hebrew
December	2	3	4	5	6	7	8	Julian
(10) Thebet	13	14	15	16	17	18	19	Hebrew
December	9	10	11	12	13	14	15	Julian
(10) Thebet	20	21	22	23	24	25	26	Hebrew
December	16	17	18	19	20	21	22	Julian
(10) Thebet—(11) Shebat	27	28	**29**	1	2	3	4	Hebrew
December	23	24	**25**	26	27	28	29	Julian
(11) Shebat	5	6	. .	. .	. .	. .	. .	Hebrew
December	30	31	. .	. .	. .	. .	. .	Julian

CALENDAR XLIV (Fourth Quarter)

WHAT FOLKS HAVE SAID ABOUT

$3.50 "TIME AND PLACE HARMONY OF THE GOSPELS" $3.50

G. C. SAVAGE

If you have not secured this book, and you are a Bible student, you have made a mistake. It costs a little more than an ordinary book, but it is more than an ordinary book.—*Jno. D. Freeman, Editor, Baptist and Reflector.*

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An author of distinction writes with a note of authority on Bible subjects and is recognized as one of the most thorough and careful students of the Bible among Southern Baptists.—*Christian Advocate.*

The limited space allowed here simply cannot begin to convey any adequate idea as to the value of this book. It is a new and differently arranged Harmony of the Gospels with the time and place.—*Alabama Christian Advocate.*

This work, which shows a large amount of study and a vast expenditure of energy and patience, is based on a reproduction of the "ancient Hebrew calendar and its translation into the Julian calendar." The purpose of the author is a chronological harmony of the Gospels through an agreement of the Roman and Jewish dates.—*The Baptist.*

I want to thank you for your marvelous work in the harmony of the scriptures. You have put all other harmonies out of date, you have rendered a distinct and valuable service to all Bible students.—*G. H. Crutcher, Fifth Avenue Baptist Church, St. Petersburg, Fla.*

A hurried review of "Time and Place Harmony of the Gospels" gives me the immediate and challenging impression that this Harmony is a book worthy to come from any scholar in all the land. It stands out as a truly remarkable production. The "Forewords" are wonderfully illuminating and worth many times the price of the book.—*Geo. W. Truett, Pastor First Baptist Church, Dallas, Texas; President Southern Baptist Convention.*

"Time and Place Harmony of the Gospels"—a work of great erudition, which duly asserts the two great facts of Inspiration and the Divinity of Christ.—*Dugald MacEchern, Minister of Bower, Lieutenant Fifth Battalion The Seaforth Highlanders, Bard to the Gaelic Society of Inverness, Inverness, Scotland.*

I am frank to say that no volume which has ever come under my notice has proved so valuable in furnishing certain essential keys as "Time and Place Harmony of the Gospels." It is simply indispensable to securing a background for the adequate interpretation of the gospel message. Next to the Bible and a good Bible dictionary it is a Sunday school teacher's most needed and useful tool.—*G. S. Dobbins, Professor, Department of Church Efficiency, Sunday School Pedagogy, Southern Baptist Theological Seminary.*

I have examined the book with both wonder and appreciation. Certainly it is both scholarly and interesting, and if our teachers can be prevailed upon to use it, I think they would find it of incalculable service. —*Mrs. Hight C. Moore.*

This book represents a colossal effort. The author has given many year to the study of the Four Gospels and mutual relations. The book contains some new and original theories which will prove of great interest to New Testament students.—*Southwestern Evangel.*

His book is an innovation in the realm of Biblical scholarship and makes many things clear that have hitherto been clouded. We do not set ourselves up as a "court of last resort" in the matter, but somehow we feel that his work is going to stand the test of time and that the new chronology which he has given will eventually supercede in the minds of scholars the chronology which has held sway since the time of Usher.—*Baptist and Reflector.*

Every word of Matthew, Mark, Luke and John is recorded with never a conflict. Lovers of the Bible, more especially those whose work it is to study and interpret the New Testament scriptures, owe Dr. Savage an inestimable debt of gratitude.—*Nashville Tennessean.*

A monumental work, showing vast research such as men of science are capable of making. I think the traditional harmonists will have to correct their views in harmony with the facts which you present. The younger people of the intelligent and studious classes ought to have your great work.—*J. J. Taylor.*

He has prepared what will probably prove to be a revolutionary harmony of the gospels. He has been working at it for many years. There are several unique features.—*Baptist Standard.*

He has brought an immense amount of work to his task, and along with the arrangement of the text of the Gospels he has added a wealth of scholarly comments. It can certainly look forward to a permanent place among the scholarly works on this question.—*Baptist Courier.*

This volume will be more and more recognized for its real worth, I think, as the years pass and surface pre-judging fades into the past. I believe that it is an epochal contribution to the chronology of the Gospels. —*Homer L. Grice, Daily Vacation Bible School Department.*

Rich scholarship, presented with rare and refreshing style, combines to produce in Dr. Savage's Harmony of the Gospels—Time and Place a volume which will take first rank among the religious books of this generation.—*Louie D. Newton, Editor Christian Index.*

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